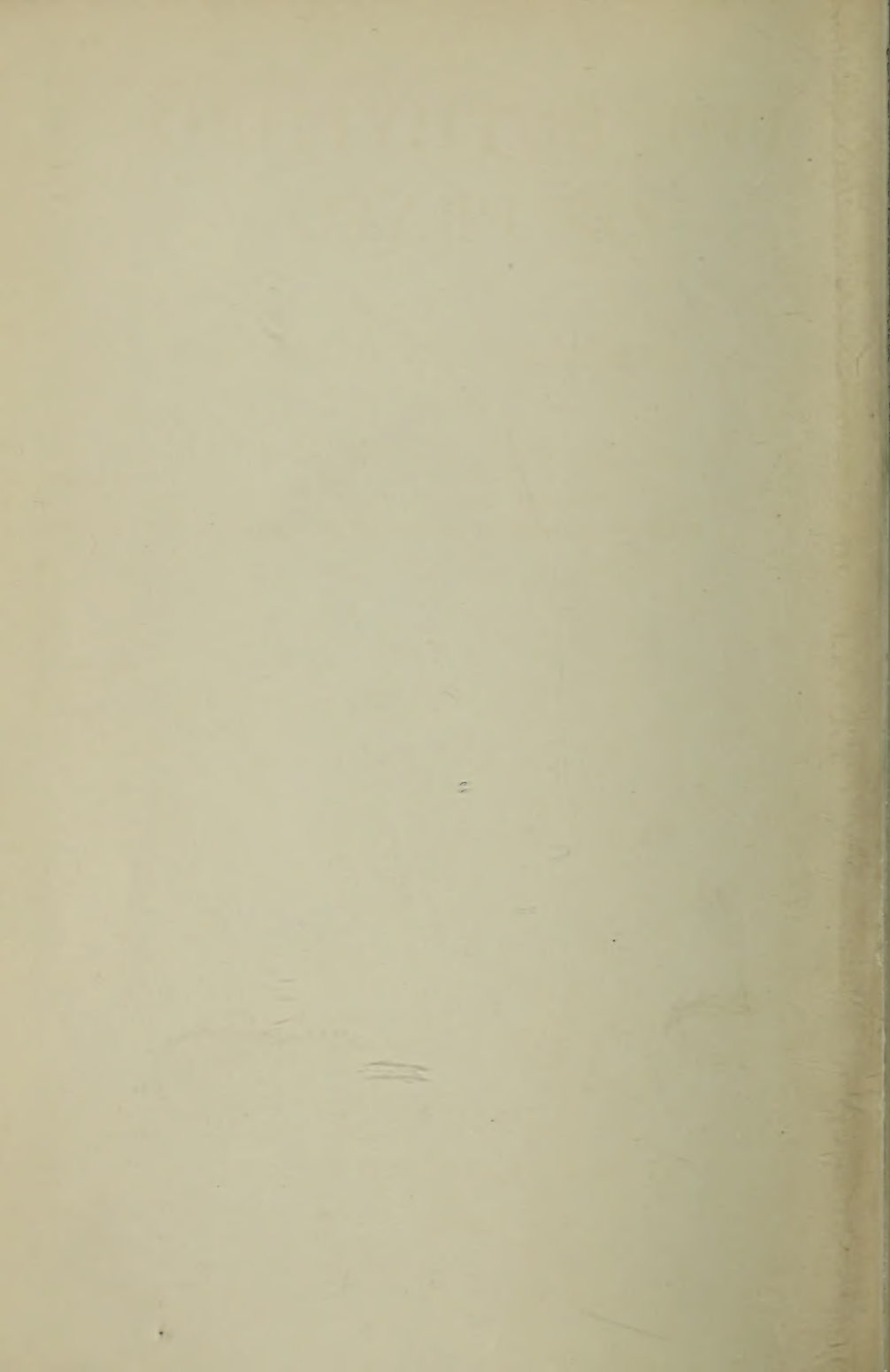


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Plato. Euthyphro

THE EUTHYPHRO OF PLATO

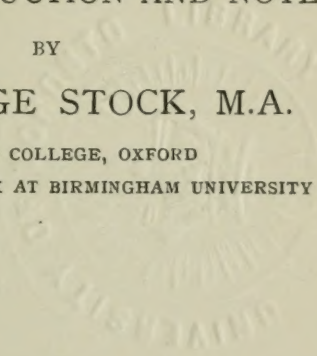
WITH INTRODUCTION AND NOTES

BY

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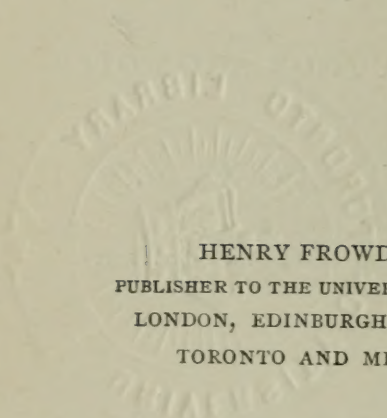
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PREFACE

ON learning that the Euthyphro had been substituted for the Apology in Responsions at Oxford, I was glad to avail myself of the permission of the Delegates of the Clarendon Press to return to my old pastures in Plato. This book is intended as a companion volume to my edition of the Crito. It will be read by the same class of students, 'who have grammar behind them' (if the schools have done their work) 'and philosophy before'. They need not trouble themselves with the critical apparatus, which is only there because the text has been taken over by arrangement from the Oxford Plato edited by Professor Burnet.

I have to thank Professor Walter Scott for his kindness in undertaking to look at the proofs.

13 BARNSELY ROAD, EDGBASTON
BIRMINGHAM.

Jan. 8, 1909.

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INTRODUCTION

1. *Possible origin of the Euthyphro.*

WE know from Xenophon (*Mem.* iv. 6, §§ 2-4) that Socrates had a talk with Euthydemus—his young disciple, not the sophist of that name—on the subject of piety. The writer's object in recording it is to show how Socrates improved his companions in dialectic, and the outcome of the conversation is the following definition: 'He who knows how to honour the gods in the way established by law will rightly be defined by us as pious.'¹ It does not then seem any great stretch of imagination to suppose that this actual talk on the part of Socrates has been glorified by Plato into the dialogue of the *Euthyphro*. The *Euthyphro*, like the conversation in Xenophon, is intended as an exercise in logic, though it is more besides. It has the same apologetic aim as the *Apology* itself and the *Crito*. The time and place are carefully selected for dramatic effect, with a view to drawing attention to the indictment against Socrates for impiety and at the same time showing that the real impiety lay in the old beliefs, which Socrates was doing his best to get rid of. With the same controversial object Plato introduces, in place of Euthydemus the disciple, a possibly historical, but also, we must remember, possibly wholly fictitious character called Euthyphro, who is regarded, by himself at least, as the greatest living authority on the subject of piety. Since the days of Homer, and doubtless

¹ Ὁ ἄρα τὰ περὶ τοῦ θεοῦ νόμιμα εἰδὼς ὀρθῶς αἰ ἡμῖν εὐσεβῆς ἀριστέος εἶη. Euthydemus had begun by defining the pious man as 'he who honours the Gods,' but had been induced to admit that 'there are laws in accordance with which one ought to do this.'

for long before that, the office of seer (*μάντις*) had been one of the most respectable of professions, though it was beginning to lose its sanctity in a rationalistic age. The change of person in the dialogue is just what might have been expected from the literary sense, not to say the slight malice, of Plato, who likes to season his dialogues with the exposure of pomposity and pretentiousness. So we have a Euthyphro instead of a Euthydemus Minor.

2. *Euthyphro the seer not the same as Euthyphro the philologist.*

In the Cratylus there are frequent references¹ to a certain Euthyphro, who when first mentioned is called the Prospaltian, and who seems not only to have been a great philologist himself, but to have had also a following in philology.² Socrates pretends that it is from contact with him that he has caught what we may call his 'verbal inspiration', and the Cratylus may very well be intended to some extent as a burlesque on the methods of etymology adopted by this philologist. There does not however seem to be anything common to him and our seer, except the name. If our Euthyphro had been famous for his derivations, is it likely that Plato would have omitted all reference to this fact?

3. *Euthyphro not a type of the Athenian people.*

There is an idea as old as Numenius,³ which has been reaffirmed more recently,⁴ that under the person of Eu-

¹ 396 d, 399 a, 400 a, 407 e, 409 d, 428 e.

² Τοῖς ἀμφὶ Εὐθύφρονα however in 400 a need not imply more than himself. The Greeks often spoke thus of an individual, as we magnify a man into a 'school'.

³ Numenius in Eus. Praeparatio Evangelica, xiii. 5 ἔθηκεν ἐν μὲν τῷ σχήματι τῶν Ἀθηναίων τὸν Εὐθύφρονα, ὄντα ἄνδρα ἀλαζόνα καὶ κοάλεμον.

⁴ Mr. Wells, Introd. p. 11 says: 'To explain this apparently outrageous conception, we must suggest that Plato has taken Euthyphro as a type of the Athenians themselves, and is attempting

thyphro Plato symbolized the Athenian people. What there is of truth in this view has been hit off by Mr. Adam when he says (Introd. p. xxiv): 'Euthyphro is the incarnation of Plato's view of Athenian orthodoxy carried out consistently into practice.' The suggestion of Numenius does not bear thinking out. For the Athenian people is as unfriendly to Euthyphro as it is to Socrates, though in a different way. It derides his prophecies (3 c 1) and condemns his conduct in prosecuting his father (6 a 3). On the other hand Euthyphro is friendly to Socrates, regarding him with sympathy as an unappreciated brother. What Euthyphro really is, or represents, is the divine of the period, whose morality was behind the times because he conscientiously believed and was ready to act upon what they only professed to believe and set aside in practice. Euthyphro is conceited, but he is quite sincere. He thinks himself possessed of a knowledge about divine matters which is denied to the vulgar (3 c), but which is of vital importance to the welfare of the state (14 b). Through him Plato lets the Athenian people see how little the religion, which they were ready to uphold as against Socrates, affected their own practice, and how little it was to be desired that it should do so. But Euthyphro is below the moral standard of his age, as Socrates is above it. The Athenian people lies between the two. It finds its representative in Meletus, who was so concerned about the evil influence of Socrates upon the young.

4. *Coincidence between Xenophon and the works of Plato.*

It is a curious coincidence, but it is probably nothing more, that the first instance which Xenophon selects to illustrate Socrates' method of arriving at a definition should be that of piety, and that it should be a dialogue on the same subject which comes first in the traditional arrangement of Plato's works.

to put before the Athenians their own inconsistency, and has donned for the nonce the comic mask of Aristophanes.'

5. *Reason why the Euthyphro heads the list.*

The fact that the *Euthyphro* stands first among the Platonic dialogues affords no clue to the date of its composition. It owes its position to its forming part of a tetralogy¹ dealing with the trial and death of Socrates. It comes first in this quartette because its dramatic date is first. We here find Socrates before his actual trial putting in his appearance at the court of the King Archon. In the *Apology* we hear him defending himself before his judges. In the *Crito* we find him refusing to evade the law by availing himself of an escape from prison which had been provided for him. In the *Phaedo* we listen to his last discourse before drinking the hemlock. That is certainly the natural order in which to read these four dialogues, whatever may have been the order in which they were written. But the biographical principle of arrangement might have been carried further. At the end of the *Theaetetus* Socrates says: 'Now I must be off to the King's Porch, to meet the indictment of Meletus, which he has brought against me.' The dramatic date therefore of that dialogue is immediately before that of the *Euthyphro*. And again the *Meno* foreshadows the coming trouble in its hint of the offence given to Anytus and its record of his threat of vengeance (94 e, 95 a, 100 c), so that the dramatic date of the *Meno* is again anterior to that of the *Theaetetus*. But instead of the biographical principle being extended to these dialogues the *Theaetetus* has, judiciously no doubt, been thrown in with what are commonly known as the logical dialogues (*Cratylus*, *Sophistes*, *Politicus*), while the *Meno* has been conjoined with the *Euthydemus*, *Protagoras*, and *Gorgias*, which have to do with the *Sophists*.

6. *Result of stylometry.*

But while we cannot argue in any way from the place of the *Euthyphro* among the dialogues to its date of composi-

¹ On the tetralogies, see *Meno*, *Introd.* pp. 10, 13, 14.

tion, we are met by another curious coincidence. For the modern science of stylometry, as inaugurated by the learned and patient Pole, Wincenty Lutoslawski, brings out the *Euthyphro* as the earliest of Plato's works, except the *Apology*.¹ Next to it comes the *Crito*.

7. *The Euthyphro a good introduction to the Dialogues.*

Whatever the date of the *Euthyphro* may be, it is one of the easiest of all the dialogues, and at the same time sufficiently representative to serve as a good introduction to the rest. These considerations may have influenced Thrasyllus, or whoever was the arranger of the tetralogies, in putting it first. The student who has read it will have a good idea of how Socrates went about fulfilling what he believed to be his divine mission of convincing, or at least convicting, the world of ignorance. On the very threshold of the tribunal before which his persistence in this conduct had at last landed him, he exposes the ignorance of one who thought himself a great authority on divine matters.

8. *Simplicity of structure.*

As regards the persons the dialogue has all the simplicity of the earlier Aeschylean tragedy in which there were only two actors. In the *Euthyphro*, as in the *Crito*, the *Ion* and other dialogues, there are only two interlocutors from first to last. In the *Meno* on the other hand the page-boy and Anytus take part in the conversation, and there is some suggestion of an audience in the background (82 b, 89 e).

¹ *Origin and Growth of Plato's Logic*, p. 162. More in detail Lutoslawski declares that 'the *Euthyphro* is earlier than the *Symposium*' (p. 159), and that it 'precedes the *Meno* and *Gorgias* on grounds of style, composition, and contents' (p. 200). 'It contains many peculiarities of earlier style: *ὡσπερ* used always instead of *καθάπερ*, *τῷ ὄντι* instead of *ὄντως*, *μέντοι* prevailing over *τοίνυν*; *ἔγωγε*, *ἔμοιγε*, *δοκεῖ μοι* forming 19 per cent. of all answers, *περί* with the genitive prevailing over all other prepositions, &c.'—Note on p. 200.

But in the *Euthyphro*, for aught that appears, Socrates and the seer had the King's Cloister all to themselves, until the latter discovered that he had business elsewhere.

9. *The two kinds of dialogue.*

There are two kinds of dialogue, the dramatic and the narrated. The former kind is preferred by Plato, the latter by Cicero. Among Plato's dialogues the *Phaedo*, *Parmenides*, *Symposium*, *Anterastae*, *Charmides*, *Lysis*, *Euthydemus*, *Protagoras*, and *Republic* are narrated; the rest are dramatic. In the *Theaetetus* (143 c) Plato himself declares in favour of the dramatic form as saving trouble. On this ground the *Euthyphro* has been put by Teichmüller later even than the *Theaetetus*.¹ Plato undoubtedly did prefer the dramatic form in his old age. But it is hazardous to assume that he never used it earlier than the *Theaetetus*.

10. *Comparison with the Meno.*

The *Meno* is a deeper dialogue than the *Euthyphro*, but there is a close resemblance between the two. Both are 'peirastic' or tentative dialogues, leading to no fixed conclusion. Both are intended as exercises in logic, and especially in the art of defining. In the *Euthyphro* a divine is exposed who is confident that he knows all about religion, in the *Meno* a disciple of the Sophists who is confident that he knows all about virtue. In both the interlocutor makes a false start when asked to define his subject, *Euthyphro* giving an example instead of a definition, while *Meno* in place of one general definition gives a string of particular ones. In both there is an interlude in the middle in which the gravity of the discussion is relieved by pleasantry, in the *Euthyphro* about the statues of Daedalus and in the *Meno* about the torpedo-fish. The statues of Daedalus are also referred to in the *Meno* at a later stage. The parallel-

¹ See Lutoslawski, pp. 102, 103, 200 n.

ism might be carried further, if there were sufficient reason for doing so. But there are certain standing features of Plato's mind and style, which would render it possible to find many resemblances between any two of his works; so that, if likeness were taken as an indication of nearness in time, the argument might prove misleading.

II. *Logical ideas in the Euthyphro.*

Coming now to the logical ideas contained in the Euthyphro, we may notice that we find here for the first time (assuming the early date of this dialogue) the important distinction between essence (*οὐσία*) and accident, or, as it is here called, 'affection' (*πάθος* II a 8). Also the logical relation of Species and Genus is elaborated, and the Aristotelian formula for expressing this relation is anticipated, where Socrates suggests to Euthyphro that 'the holy is always just, but the just not always holy' (12 a 1). With a view to his grasping this relation Euthyphro is given a little lesson in the conversion of propositions (12 a-d). The term 'part'¹ here begins to be used in a technical sense for 'species', which is a part in extension. In this dialogue, as indeed everywhere, except in the Timaeus, much use is made of the Socratic induction (13 d, e, 14 a). Above all, strict definition by genus and difference is insisted on (12 d 6). As in the Meno, a satisfactory definition drawn from mathematics is produced by Socrates for the benefit of his collocutor. In the Euthydemus the example chosen is that of an even number (12 d 9, 10), in the Meno that of figure (76 a). Here, too, as in the Meno, the doctrine of ideas appears in an unobjectionable form. It is assumed that in things which go under the same name, such as 'holy', there is something common, in virtue of which they are called by that name. This common character is their form (*εἶδος* or *ιδέα* 5 d 4), and to seize upon it is to give their definition (6 d, e). Though

¹ *μέριον* 12 c, d: *μέρος* 12 d, e. Cicero regularly uses *pars* in this sense in his *De Inventione*.

the word 'pattern' (*παράδειγμα*) is not used in the *Meno* in this connexion, yet the substance of what is expressed by it is.¹ In both dialogues Plato's Idealism, that is, his Realism, is at the same stage. The ideas are immanent, but are not yet transcendent.

One more logical point may be noticed before we quit the subject, and that is the employment of the *Argumentum ad Hominem*. Properly understood, this is like bringing down a bird with an arrow fledged from its own wing. Euthyphro's definition of the holy as 'what is dear to the Gods' is upset on his own view, which is not shared by Socrates, that the Gods may differ among themselves.

12. *Outcome of the dialogue for the Greeks.*

Thus the dialogue, while it affords all this logical exercise, may be considered to justify its existence, in spite of its negative result. But if any one craves some positive conclusion, let him look at what Socrates himself contributes to the discussion. After the interlude, when they go to work again, Socrates volunteers to supply the genus of holiness, leaving it to Euthyphro to add the difference (12 d 6). In referring the holy to the general head of the just, Socrates is practically defining 'piety' as 'justice towards the Gods', a conception which reappears in later Greek thought. Moreover, the view of holiness which regards it as having to do with 'attendance on the Gods' (12 e 6 *τὴν τῶν θεῶν θεραπείαν*) fixed itself in the mind of the Greeks, as also did the erroneous conception of piety as a form of knowledge (14 c 5). We find these two elements blended in the Stoic definition of piety as 'knowing how to attend upon Gods'. (See note on 15 a 5).

13. *Outcome for ourselves.*

To read Plato is like skating. We skim lightly over a smooth surface which may conceal hidden depths. Let us

¹ Cp. *Euthph.* 6 e 4 with *Meno* 72 c 8-10, and see note on *Euthph.* 6 e 4.

therefore ask before we conclude whether the dialogue contains anything that is less local and temporary, any word which may still be of service to ourselves. The conception of piety as a kind of trade between men and Gods, which is foisted upon Euthyphro, is not one which can yet be regarded as quite obsolete. But that is something to avoid rather than something to take home to ourselves. The passage which is likely to imprint itself upon the mind of this generation is the one in which it is hinted that piety may consist in our being workers under God towards the production of some glorious effect (13 e 10, 11). But what that effect is Euthyphro cannot tell and Socrates does not pretend to know. 'Many fine ones' is all that Euthyphro can say. But in what the service for each consists, that we have to discover (or invent) for ourselves. 'Let each man be fully assured in his own mind.'

COURSE OF THE DIALOGUE

Introduction (2 a-5 c 8).

For so short a dialogue the *Euthyphro* has a rather long Introduction.

Socrates and Euthyphro meet in the colonnade of the King Archon, who tried cases connected with religion, and before whom they both have business. The first part of the Introduction sets before us the case of Socrates (2 a-3 e 6), the second that of Euthyphro (3 e 7-5 c 8). As a result of their conversation Socrates has to come to the conclusion that he had better be taught piety by Euthyphro, who must know more about it than the vulgar, else he would not be prosecuting his old father for murder.

False start on the part of Euthyphro (5 c 8-6 c 9).

Accordingly he begs Euthyphro to define the holy.

(1) The holy is what I am doing now—says Euthyphro, appealing to the example of the Gods in confirmation of his statement. Socrates suspects that his own reluctance to accept the tales about the Gods may have something to do with his prosecution. But if so great an authority as Euthyphro really believes in the tales of quarrels among the Gods, he supposes he will have to give in, for he himself does not claim any knowledge on the subject. Euthyphro not only believes these tales, but could tell Socrates others which would astonish him. Socrates would like to hear them another time, when they are more at leisure.

First definition of the holy (6 c 9-7 a 1).

Meantime he would like a little more precise information about the holy. What Euthyphro has done is to give him an example of the holy instead of a definition. In all acts

that are holy there must be some one form (*ἰδέα*) which makes them holy. Let Euthyphro state what this is, and then Socrates will be able to use this statement as a pattern (*παράδειγμα*) whereby to judge whether any particular piece of conduct deserves the name of 'holy' or not.

Euthyphro now rises to the occasion and gives the following definition:—

(2) The holy is that which is dear to the Gods.

Refutation of this Definition (7 a 2-8 b 6).

But the Gods (it is maintained) quarrel among themselves. And when men or Gods quarrel, it is always about questions of right and wrong.

And what people think right they love, and what they think wrong they hate.

∴ The same things will be both loved and hated by the Gods.

∴ The same things are both holy and unholy.

It follows that Euthyphro's conduct may be loved by one God but hated by another, so that it may be at once holy and unholy.

Defence of his Definition by Euthyphro (8 b 7-9 b 3).

Euthyphro now expresses his conviction that all the Gods are agreed that one who has put another to death unjustly ought to be punished. In reply to this Socrates points out that what is universally agreed upon is only that, if injustice has been done, it ought to be punished. The point in dispute is always whether injustice has been done. What convincing proof has Euthyphro to offer that all Gods are agreed about the merits of so doubtful a case as that of his father? If he can adduce this, Socrates will never cease to extol his wisdom.

Amendment of the Definition (9 b 4-e 3).

Presently it occurs to Socrates that, even if Euthyphro could do this, it would not justify the definition of the holy.

It would show indeed that some particular act was, as a matter of fact, God-hated. But the definition admits of anything which is God-hated being also conceivably God-loved. Accordingly Socrates now suggests an amendment which Euthyphro accepts:—

(3) The holy is that which is loved by all the Gods.

Refutation of this Definition (9 e 4–11 b 5).

Is the holy, asks Socrates, loved because it is holy? Or is it holy because it is loved?

Euthyphro has difficulty in understanding this question, a difficulty which Socrates tries to remove by a grammatical disquisition on the difference between active and passive, the upshot of which is to show that the loved is made so by being loved. After this Euthyphro decides that the holy is loved because it is holy. Socrates has now entangled him in a syllogism in the second figure which proves the distinctness of the holy from the God-loved. This syllogism may be put thus:—

The God-loved is made what it is by being loved by the Gods.

The holy is not made what it is by being loved by the Gods.
∴ The holy is not the God-loved.

The holy may be God-loved, even to the extent of being loved by all the Gods, but, if so, that is an accident (*πάθος*) of the holy, and not the essence (*οὐσία*).

Interlude (11 b 9–e 1).

Euthyphro now complains of how his statements seem to run about, and there is a short interlude, during which there is some pleasantry about the statues of Daedalus, which were supposed not to stay where they were put.

The Discussion Resumed (11 e 1–12 e 8).

Socrates himself now makes a contribution towards the definition—The holy is always just.

Is the just, he goes on to ask, always holy? Euthyphro again does not follow. So the meaning is illustrated for him by a quotation. When the poet says, 'Where fear is, there is also shame,' Socrates does not agree with him, but would convert the proposition and say, 'Where shame is, there is also fear.' For 'fear' is the wider of the two terms. Which then is the wider of the two terms 'holy' and 'just'? Euthyphro agrees that the holy is part of the just. It remains then, says Socrates, to determine what part, i. e. to give the difference of the holy from the rest of the just. The requirements of a logical definition are illustrated for Euthyphro's benefit by a mathematical example—'An even number is one which is divisible into two equal parts.' Once again Euthyphro rises to the occasion and gives the following definition—

(4) The holy is that part of the just which has to do with attendance on the Gods.

Objection to this Definition (12 e 9-13 d 3).

Socrates praises this definition, but he has a little difficulty about the word 'attendance'. It is shown by a Socratic induction that attendance on a thing is with a view to making it better. Of course Euthyphro would not admit that, when he does anything holy, he is making some of the Gods better. What kind of attendance then is meant in this case? 'That of servants on their masters,' is the reply. So the definition now assumes the form—

(5) Holiness is a kind of service to the Gods.

Discussion of this Definition (13 d 9-14 c 7).

Again by a Socratic induction it is shown that service to anyone contributes towards the production of some effect. What then is that glorious effect towards which our service to the Gods contributes? 'Many fine ones,' answers Euthyphro. But can they not be summed up under one head, just as we say of a general that he produces victory in

war, and of a farmer that he produces food from the ground? Euthyphro declares that it would take him too long to explain this fully to Socrates, but in general he is prepared to say that 'if one knows how to say and do what is grateful to the Gods in praying and sacrificing, that is what is holy, and it is conduct of this kind that leads to the salvation of private houses and commonwealths, whereas the opposite of the grateful is impious, and this is what upsets and destroys everything.'

This pronouncement is condensed by Socrates, with the approval of Euthyphro, into—

(6) Holiness is some knowledge about sacrificing and praying.

Interpretation of this Definition (14 c 8-d 6).

To sacrifice is to present gifts to the Gods, and to pray is to ask something from them. It follows that we may formulate the definition thus—

(7) Holiness is a science of asking from and giving to Gods.

Further Interpretation (14 d 6-e 7).

But to ask aright is to ask what we need, and to give aright is to give what they need. Hence it results that—

(8) Holiness is an art of trading between Gods and men.

Reversion to the original Definition (14 e 8-15 b 6).

Euthyphro is slightly suspicious of the word 'trading', and Socrates himself points out that we appear to get all the benefits of the commerce. What gifts, he asks, can we offer to the Gods? To which Euthyphro replies, 'Honour and gratitude.' Socrates seizes upon this last word, and asks Euthyphro whether he will allow that the holy is grateful, but not beneficial nor dear to the Gods. Euthyphro, who has been convinced against his will, thinks that it is above all things dear. So we come back to the original position—

(9) The holy is what is dear to the Gods.

Conclusion (15 b 7—end).

Socrates now compliments Euthyphro on his being even a greater artist than Daedalus. Daedalus made his works walk about ; Euthyphro makes his revolve in a circle. We have come back to the point from which we started. The whole discussion then must be begun over again. Euthyphro is a Proteus who must be forced to reveal what he knows about the holy. For know it he must, else he never would have dared to act as he is doing. 'Tell me, then, my good Euthyphro, and do not hide from me what you deem it to be.' 'Another time,' says Euthyphro, leaving Socrates to bemoan his disappointed hopes of enlightenment.

NOTE ON THE APPARATUS CRITICUS

The text of the Euthyphro depends mainly upon two manuscripts: the great Codex Clarkianus (B), written A. D. 895, and now in the Bodleian Library, and a manuscript of later date (Venetus T) which Schanz proved to be independent of B. It has lately been recognized that a Vienna MS. (Vindobonensis W) is of great importance. Almost all the other MSS. can be shown to be derived, directly or indirectly, from one or other of these three.

Valuable evidence can sometimes be found in quotations which occur in various ancient writers, notably Stobaeus, who compiled an anthology (*Florilegium*), and Eusebius, the Church Historian.

These names, or the letters which stand for them, will be found in the notes at the foot of the page.

ΕΥΘΥΦΡΩΝ

ΕΥΘΥΦΡΩΝ ΣΩΚΡΑΤΗΣ

St. I
p. 2

ΕΥΘ. Τί νεώτερον, ὦ Σώκρατες, γέγονεν, ὅτι σὺ τὰς ἐν **a**
Λυκείῳ καταλιπὼν διατριβὰς ἐνθάδε νῦν διατρίβεις περὶ τὴν
τοῦ βασιλέως στοάν; οὐ γάρ που καὶ σοί γε δίκη τις οὔσα
τυγχάνει πρὸς τὸν βασιλέα ὡσπερ ἐμοί.

ΣΩ. Οὔτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν **5**
καλοῦσιν ἀλλὰ γραφήν.

ΕΥΘ. Τί φῆς; γραφήν σέ τις, ὡς ἔοικε, γέγραπται· οὐ **b**
γὰρ ἐκεῖνό γε καταγνώσομαι, ὡς σὺ ἕτερον.

ΣΩ. Οὐ γὰρ οὖν.

ΕΥΘ. Ἄλλὰ σέ ἄλλος;

ΣΩ. Πάνυ γε. **5**

ΕΥΘ. Τίς οὗτος;

ΣΩ. Οὐδ' αὐτὸς πάνυ τι γινώσκω, ὦ Εὐθύφρων, τὸν
ἄνδρα, νέος γάρ τις μοι φαίνεται καὶ ἀγνώσ· ὀνομάζουσι
μέντοι αὐτόν, ὡς ἐγὼμαι, Μέλητον. ἔστι δὲ τῶν δήμων
Πιθθεύς, εἴ τινα νῦν ἔχεις Πιθθεά Μέλητον οἶον τετανότριχα **10**
καὶ οὐ πάνυ εὐγένειον, ἐπίγρυνπον δέ.

ΕΥΘ. Οὐκ ἐννοῶ, ὦ Σώκρατες· ἀλλὰ δὴ τίνα γραφήν **c**
σε γέγραπται;

ΣΩ. Ἦντινα; οὐκ ἀγεννή, ἔμοιγε δοκεῖ· τὸ γὰρ νέον

a 3 γε B: om. T
W: ὦ Εὐθύφρων B²

a 5 ὦ Εὐθύφρων constanter B T, plerumque
b 2 σὺ B: σύ γε T c 2 ὡς ἔμοιγε W t

ὄντα τοσοῦτον πρᾶγμα ἐγνωκέαι οὐ φαῦλόν ἐστιν. ἐκείνος
 γάρ, ὡς φησιν, οἶδε τίνα τρόπον οἱ νέοι διαφθείρονται καὶ
 5 τίνες οἱ διαφθείροντες αὐτούς. καὶ κινδυνεύει σοφός τις
 εἶναι, καὶ τὴν ἐμὴν ἄμαθίαν κατιδὼν ὡς διαφθείροντος τοὺς
 ἡλικιώτας αὐτοῦ, ἔρχεται κατηγορήσων μου ὥσπερ πρὸς
 μητέρα πρὸς τὴν πόλιν. καὶ φαίνεται μοι τῶν πολιτικῶν
 d μόνος ἄρχεσθαι ὀρθῶς· ὀρθῶς γάρ ἐστι τῶν νέων πρῶτον
 ἐπιμεληθῆναι ὅπως ἔσονται ὅτι ἄριστοι, ὥσπερ γεωργὸν
 ἀγαθὸν τῶν νέων φυτῶν εἰκὸς πρῶτον ἐπιμεληθῆναι, μετὰ
 δὲ τοῦτο καὶ τῶν ἄλλων. καὶ δὴ καὶ Μέλητος ἴσως πρῶτον
 3 μὲν ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθεί-
 ροντας, ὡς φησιν· ἔπειτα μετὰ τοῦτο δῆλον ὅτι τῶν πρεσ-
 βυτέρων ἐπιμεληθεὶς πλείστων καὶ μεγίστων ἀγαθῶν αἴτιος
 τῇ πόλει γενήσεται, ὡς γε τὸ εἰκὸς συμβῆναι ἐκ τοιαύτης
 5 ἀρχῆς ἀρξαμένῳ.

ΕΥΘ. Βουλοίμην ἄν, ὦ Σώκρατες, ἀλλ' ὀρρωδῶ μὴ τοῦ-
 ναντίον γένηται· ἀτεχνῶς γάρ μοι δοκεῖ ἀφ' ἐστίας ἄρχεσθαι
 κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδικεῖν σέ. καί μοι λέγε,
 τί καὶ ποιούντά σέ φησι διαφθείρειν τοὺς νέους;

b ΣΩ. Ἄτοπα, ὦ θαυμάσιε, ὡς οὕτω γ' ἀκοῦσαι. φησὶ γάρ
 με ποιητὴν εἶναι θεῶν, καὶ ὡς καινοὺς ποιούντα θεοὺς τοὺς
 δ' ἀρχαίους οὐ νομίζοντα ἐγράψατο τούτων αὐτῶν ἕνεκα,
 ὡς φησιν.

5 ΕΥΘ. Μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ δαιμόνιον
 φῆς σαυτῷ ἐκάστοτε γίγνεσθαι. ὡς οὖν καινοτομοῦντός
 σου περὶ τὰ θεῖα γέγραπται ταύτην τὴν γραφήν, καὶ ὡς
 διαβαλῶν δὴ ἔρχεται εἰς τὸ δικαστήριον, εἰδὼς ὅτι εὐδιά-
 βολα τὰ τοιαῦτα πρὸς τοὺς πολλούς. καὶ ἐμοῦ γάρ τοι,
 c ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ περὶ τῶν θείων, προλέγων
 αὐτοῖς τὰ μέλλοντα, καταγελώσιω ὡς μαινομένου· καίτοι

c 7 ὥσπερ TW : ὡς B c 8 πρὸς om. al. Cobet a 2 ὡς BT
 γρ. W : τέως W b 2 ποιητὴν εἶναι με T b 8 διαβαλῶν (sic)
 BTW : διαβάλλων W t : ἐν ἄλλῃ διαβάλλων B²

οὐδὲν ὅτι οὐκ ἀληθὲς εἶρηκα ὦν προεῖπον, ἀλλ' ὅμως φθο-
 ροῦσιν ἡμῖν πᾶσι τοῖς τοιούτοις. ἀλλ' οὐδὲν αὐτῶν χρῆ
 φροντίζειν, ἀλλ' ὁμοσεῖν ἴεναι.

5

ΣΩ. ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν καταγελασθῆναι
 ἴσως οὐδὲν πρᾶγμα. Ἀθηναίοις γάρ τοι, ὡς ἐμοὶ δοκεῖ,
 οὐ σφόδρα μέλει ἂν τινα δεινὸν οἴωνται εἶναι, μὴ μέντοι
 διδασκαλικὸν τῆς αὐτοῦ σοφίας· ὃν δ' ἂν καὶ ἄλλους οἴων-
 ται ποιεῖν τοιούτους, θυμοῦνται, εἴτ' οὖν φθόνῳ ὡς σὺ λέγεις, d
 εἴτε δι' ἄλλο τι.

ΕΥΘ. Τούτου οὖν πέρι ὅπως ποτὲ πρὸς ἐμὲ ἔχουσιν, οὐ
 πάνυ ἐπιθυμῶ πειραθῆναι.

ΣΩ. Ἴσως γὰρ σὺ μὲν δοκεῖς σπάνιον σεαυτὸν παρέχειν 5
 καὶ διδάσκειν οὐκ ἐθέλειν τὴν σεαυτοῦ σοφίαν· ἐγὼ δὲ
 φοβοῦμαι μὴ ὑπὸ φιλανθρωπίας δοκῶ αὐτοῖς ὅτιπερ ἔχω
 ἐκκεχυμένως παντὶ ἀνδρὶ λέγειν, οὐ μόνον ἄνευ μισθοῦ, ἀλλὰ
 καὶ προστιθεὶς ἂν ἡδέως εἴ τις μου ἐθέλει ἀκούειν. εἰ
 μὲν οὖν, ὃ νυνδὴ ἔλεγον, μέλλοιέν μου καταγελαῶν ὥσπερ 10
 σὺ φῆς σεαυτοῦ, οὐδὲν ἂν εἶη ἀηδὲς παίζοντας καὶ γελῶντας e
 ἐν τῷ δικαστηρίῳ διαγαγεῖν· εἰ δὲ σπουδάζονται, τοῦτ' ἤδη
 ὅπῃ ἀποβήσεται ἀδηλον πλὴν ὑμῖν τοῖς μάντεσιν.

ΕΥΘ. Ἄλλ' ἴσως οὐδὲν ἔσται, ὦ Σώκρατες, πρᾶγμα, ἀλλὰ
 σύ τε κατὰ νοῦν ἀγωνιῇ τὴν δίκην, οἶμαι δὲ καὶ ἐμὲ τὴν 5
 ἐμήν.

ΣΩ. Ἔστιν δὲ δὴ σοί, ὦ Εὐθύφρων, τίς ἡ δίκη;
 φεύγεις αὐτὴν ἢ διώκεις;

ΕΥΘ. Διώκω.

ΣΩ. Τίνα;

10

ΕΥΘ. Ὅν διώκων αὐτὸν δοκῶ μαίνεσθαι.

4

ΣΩ. Τί δέ; πετόμενόν τινα διώκεις;

ΕΥΘ. Πολλοῦ γε δεῖ πέτεσθαι, ὅς γε τυγχάνει ὦν εὔ
 μάλα πρεσβύτης.

d 7 ὅτι παρέχω pr. W dg ἐθέλει T: ἐθέλοι Bt e 2 διάγειν
 pr. W σπουδάζονται B² T W Argm. : σπουδάζοντας B a 3 γε
 δεῖ B T: γε καὶ δεῖ W

5 ΣΩ. Τίς οὗτος;

ΕΥΘ. Ὁ ἐμὸς πατήρ.

ΣΩ. Ὁ σός, ὦ βέλτιστε;

ΕΥΘ. Πάνυ μὲν οὖν.

ΣΩ. Ἔστιν δὲ τί τὸ ἐγκλημα καὶ τίνος ἡ δίκη;

10 ΕΥΘ. Φόνου, ὦ Σώκρατες. ✓

ΣΩ. Ἡράκλεις. ἡ που, ὦ Εὐθύφρων, ἀγνοεῖται ὑπὸ τῶν πολλῶν ὅπη ποτὲ ὀρθῶς ἔχει· οὐ γὰρ οἶμαί γε τοῦ ἐπιτυχόντος [ὀρθῶς] αὐτὸ πράξαι ἀλλὰ πόρρω που ἤδη σοφίας ἐλαύνοντος.

ΕΥΘ. Πόρρω μέντοι νῆ Δία, ὦ Σώκρατες.

ΣΩ. Ἔστιν δὲ δὴ τῶν οἰκείων τις ὁ τεθνεὺς ὑπὸ τοῦ σοῦ πατρός; ἡ δῆλα δῆ; οὐ γὰρ ἄν που ὑπὲρ γε ἀλλοτρίου ἐπεξῆσθα φόνου αὐτῷ.

ΕΥΘ. Γελοῖον, ὦ Σώκρατες, ὅτι οἶει τι διαφέρειν εἴτε ἀλλότριος εἴτε οἰκείος ὁ τεθνεὺς, ἀλλ' οὐ τοῦτο μόνον δεῖν φυλάττειν, εἴτε ἐν δίκη ἔκτεινεν ὁ κτείνας εἴτε μή, καὶ εἰ μὲν ἐν δίκη, ἔάν, εἰ δὲ μή, ἐπεξιέναι, ἐάνπερ ὁ κτείνας συν-
 10 ἐστίός σοι καὶ ὁμοτράπεζος ἢ· ἴσον γὰρ τὸ μίasma γίγνεται
 15 εἰς ἐκείνου τῆ δίκη ἐπεξιῶν. ἐπεὶ ὁ γε ἀποθανὼν πελάτης τις ἦν ἐμός, καὶ ὡς ἐγεωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευνεν
 20 ἐκεῖ παρ' ἡμῖν. παροιήσας οὖν καὶ ὀργισθεὶς τῶν οἰκετῶν τινι τῶν ἡμετέρων ἀποσφάττει αὐτόν. ὁ οὖν πατήρ συνδήσας τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ, καταβαλὼν εἰς τάφρον τινά, πέμπει δεῦρο ἄνδρα πευσόμενον τοῦ ἐξηγητοῦ ὅτι χρεῖη
 25 ποιεῖν. ἐν δὲ τούτῳ τῷ χρόνῳ τοῦ δεδεμένου ὀλιγῶρει τε καὶ ἡμέλει ὡς ἀνδροφόνου καὶ οὐδὲν ὄν πρᾶγμα εἰ καὶ ἀποθάνοι, ὅπερ οὖν καὶ ἔπαθεν· ὑπὸ γὰρ λιμοῦ καὶ ρίγους καὶ

a 12 ἐπιτυχόντος B : ἐπιτυχόντος εἶναι T W b 1 ὀρθῶς seclusi
 ἤδη B T : om. W b 5 που ὑπὲρ γε ἀλλοτρίου T : πού γε ὑπὲρ
 ἀλλοτρίου B : ποτε ὑπὲρ ἀλλοτρίου γε W c 8 χρεῖη pr. B Suidas :
 χρῆ B² T W

τῶν δεσμῶν ἀποθνήσκει πρὶν τὸν ἄγγελον παρὰ τοῦ ἐξηγη-
 τοῦ ἀφικέσθαι. ταῦτα δὴ οὖν καὶ ἀγανακτεῖ ὁ τε πατὴρ καὶ 5
 οἱ ἄλλοι οἰκεῖοι, ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τῷ πατρὶ
 φόνου ἐπεξέρχομαι οὔτε ἀποκτείναντι, ὡς φασιν ἐκεῖνοι,
 οὔτ' εἰ ὅτι μάλιστα ἀπέκτεινεν, ἀνδροφόνου γε ὄντος τοῦ
 ἀποθανόντος, οὐ δεῖν φροντίζειν ὑπὲρ τοῦ τοιούτου—ἀνόσιον
 γὰρ εἶναι τὸ ὑὸν πατρὶ φόνου ἐπεξίεναι—κακῶς εἰδότες, e
 ὦ Σώκρατες, τὸ θεῖον ὡς ἔχει τοῦ ὀσίου τε πέρι καὶ τοῦ
 ἀνοσίου.

ΣΩ. Σὺ δὲ δὴ πρὸς Διός, ὦ Εὐθύφρων, οὕτως ἀκριβῶς
 οἶε ἐπίστασθαι περὶ τῶν θείων ὅπῃ ἔχει, καὶ τῶν ὀσίων τε 5
 καὶ ἀνοσίων, ὥστε τούτων οὕτω πραχθέντων ὡς σὺ λέγεις,
 οὐ φοβῆ δικαζόμενος τῷ πατρὶ ὅπως μὴ αὐτὸν σὺ ἀνόσιον
πρᾶγμα τυγχάνῃς πράττων;

ΕΥΘ. Οὐδὲν γὰρ ἄν μου ὄφελος εἴη, ὦ Σώκρατες, οὐδέ
 τῷ ἄν διαφέρει Εὐθύφρων τῶν πολλῶν ἀνθρώπων, εἰ μὴ τὰ 5
 τοιαῦτα πάντα ἀκριβῶς εἰδείην.

ΣΩ. Ἄρ' οὖν μοι, ὦ θαυμάσιε Εὐθύφρων, κράτιστόν ἐστι
 μαθητῇ σῶ γενέσθαι, καὶ πρὸ τῆς γραφῆς τῆς πρὸς Μέλητον
 αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν, λέγοντα ὅτι ἐγωγε καὶ ἐν 5
 τῷ ἔμπροσθεν χρόνῳ τὰ θεῖα περὶ πολλοῦ ἐπιούμην εἰδέναι,
 καὶ νῦν ἐπειδὴ με ἐκεῖνος αὐτοσχεδιάζοντά φησι καὶ καινοτο-
 μοῦντα περὶ τῶν θείων ἐξαμαρτάνειν, μαθητῆς δὴ γέγονα σός
 —“καὶ εἰ μὲν, ὦ Μέλητε,” φαίην ἄν, “Εὐθύφρονα ὁμολογεῖς
 σοφὸν εἶναι τὰ τοιαῦτα, [καὶ] ὀρθῶς νομίζεις καὶ ἐμὲ ἡγοῦ b
 καὶ μὴ δικάζου· εἰ δὲ μὴ, ἐκείνῳ τῷ διδασκάλῳ λάχε δίκη
 πρότερον ἢ ἐμοί, ὡς τοὺς πρεσβυτέρους διαφθείροντι ἐμέ τε
 καὶ τὸν αὐτοῦ πατέρα, ἐμὲ μὲν διδάσκοντι, ἐκεῖνον δὲ νουθε-
 τοῦντί τε καὶ κολάζοντι” —καὶ ἄν μὴ μοι πείθηται μηδὲ ἀφή 5

d 5 ταῦτα] ταύτη B² d 7 ἐπεξέρχομαι B T: ἐξέρχομαι W
 e 9 ἄν T: om. B μου Heusde: μοι B T a 7 φησι B: om. T
 b 1 καὶ seclusi καὶ ἐμὲ T W b Argm.: ἐμὲ B b 4-5 διδάσκοντι
 ... νουθετοῦντι ... κολάζοντι] διδάσκοντα ... νουθετοῦντα ... κολάζοντα
 B T b 5 τε B: om. T

τῆς δίκης ἢ ἀντ' ἐμοῦ γράφηται σέ, αὐτὰ ταῦτα λέγειν ἐν τῷ
δικαστηρίῳ ἂ προυκαλούμην αὐτόν;

ΕΥΘ. Ναὶ μὰ Δία, ὦ Σώκρατες, εἰ ἄρα ἐμὲ ἐπιχειρήσειε
c γράφεσθαι, εὖροιμ' ἂν, ὡς οἶμαι, ὅπη σαθρός ἐστιν, καὶ πολὺ
ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος ἐγένετο ἐν τῷ δικαστηρίῳ
ἢ περὶ ἐμοῦ.

ΣΩ. Καὶ ἐγὼ τοι, ὦ φίλε ἑταῖρε, ταῦτα γινώσκων
5 μαθητῆς ἐπιθυμῶ γενέσθαι σός, εἰδὼς ὅτι καὶ ἄλλος πού τις
καὶ ὁ Μέλητος οὗτος σέ μὲν οὐδὲ δοκεῖ ὄραν, ἐμὲ δὲ οὕτως
ὀξέως [ἀτεχνῶς] καὶ ῥαδίως κατείδεν ὥστε ἀσεβείας ἐγρά-
ψατο. νῦν οὖν πρὸς Διὸς λέγε μοι ὃ νυνδὴ σαφῶς εἰδέναι
διυσχυρίζου, ποῖόν τι τὸ εὐσεβὲς φῆς εἶναι καὶ τὸ ἀσεβὲς
d καὶ περὶ φόνου καὶ περὶ τῶν ἄλλων; ἢ οὐ ταυτόν ἐστιν ἐν
πάσῃ πράξει τὸ ὄσιον αὐτὸ αὐτῷ, καὶ τὸ ἀνόσιον αὐ τοῦ μὲν
ὄσιου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον καὶ ἔχον μίαν
τινὰ ἰδέαν κατὰ τὴν ἀνοσιότητα πᾶν ὅτιπερ ἂν μέλλῃ
5 ἀνόσιον εἶναι;

ΕΥΘ. Πάντως δήπου, ὦ Σώκρατες.

ΣΩ. Λέγε δή, τί φῆς εἶναι τὸ ὄσιον καὶ τί τὸ ἀνόσιον;

ΕΥΘ. Λέγω τοίνυν ὅτι τὸ μὲν ὄσιόν ἐστιν ὅπερ ἐγὼ νῦν
ποιῶ, τῷ ἀδικοῦντι ἢ περὶ φόρους ἢ περὶ ἱερῶν κλοπᾶς ἢ τι
10 ἄλλο τῶν τοιούτων ἐξαμαρτάνοντι ἐπεξιέναι, ἕαντε πατῆρ
e ὧν τυγχάνῃ ἕαντε μήτηρ ἕαντε ἄλλος ὅστισοῦν, τὸ δὲ μὴ
ἐπεξιέναι ἀνόσιον· ἐπεὶ, ὦ Σώκρατες, θέασαι ὡς μέγα σοι ἐρῶ
τεκμήριον τοῦ νόμου ὅτι οὕτως ἔχει—ὃ καὶ ἄλλοις ἤδη εἶπον,
ὅτι ταῦτα ὀρθῶς ἂν εἴη οὕτω γιγνόμενα—μὴ ἐπιτρέπειν τῷ ἀσε-
5 βοῦντι μηδ' ἂν ὅστισοῦν τυγχάνῃ ὧν. αὐτοὶ γὰρ οἱ ἄνθρωποι
τυγχάνουσι νομίζοντες τὸν Δία τῶν θεῶν ἄριστον καὶ δικαιοῦ-

b8 ἐμὲ T: με B c2 ἐγένετο B: γένοιτο B² T W Arm.
c7 ἀτεχνῶς T: om. B c8 νῦν δὴ B: νῦν T (sed c9 δὴ
supra τι) d4 ἀνοσιότητα T w: ὀσιότητα B: μὴ ὀσιότητα Arm.
d7 καὶ τί τὸ B² T (ex emend.) W Arm.: καὶ τὸ B e3 τοῦ νομίμου
Baumann: an τοῦ νόμου? Schanz e4-5 ὅτι . . . τυγχάνῃ ὧν secl.
Rassow: ὅτι . . . γιγνόμενα secl. Schanz

τατον, καὶ τοῦτον ὁμολογοῦσι τὸν αὐτοῦ πατέρα δῆσαι ὅτι **6**
 τοὺς ὑεῖς κατέπεινεν οὐκ ἐν δίκῃ, κάκεινόν γε αὖ τὸν αὐτοῦ
 πατέρα ἐκτεμεῖν δι' ἕτερα τοιαῦτα· ἐμοὶ δὲ χαλεπαίνουσιν
 ὅτι τῷ πατρὶ ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως αὐτοὶ αὐτοῖς
 τὰ ἐναντία λέγουσι περὶ τε τῶν θεῶν καὶ περὶ ἐμοῦ. **5**

ΣΩ. Ἐὰν γέ, ὦ Εὐθύφρων, τοῦτ' ἔστιν [οὔ] οὐνεκα τὴν
 γραφὴν φεύγω, ὅτι τὰ τοιαῦτα ἐπειδάν τις περὶ τῶν θεῶν
 λέγῃ, δυσχερῶς πως ἀποδέχομαι; διὸ δὴ, ὡς ἔοικε, φήσῃ
 τίς με ἐξαμαρτάνειν. νῦν οὖν εἰ καὶ σοὶ ταῦτα συνδοκεῖ τῷ
 εὖ εἰδότε περὶ τῶν τοιούτων, ἀνάγκη δὴ, ὡς ἔοικε, καὶ ἡμῖν **b**
 συγχωρεῖν. τί γὰρ καὶ φήσομεν, οἳ γε καὶ αὐτοὶ ὁμολο-
 γοῦμεν περὶ αὐτῶν μηδὲν εἰδέναι; ἀλλὰ μοι εἰπέ πρὸς
 Φιλίου, σὺ ὡς ἀληθῶς ἠγῆ ταῦτα οὕτως γεγυῖναι;

ΕΥΘ. Καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ Σώκρατες, ἂ **5**
 οἱ πολλοὶ οὐκ ἴσασιν.

ΣΩ. Καὶ πόλεμον ἄρα ἠγῆ σὺ εἶναι τῷ ὄντι ἐν τοῖς θεοῖς
 πρὸς ἀλλήλους, καὶ ἔχθρας γε δεινὰς καὶ μάχας καὶ ἄλλα
 τοιαῦτα πολλά, οἷα λέγεται τε ὑπὸ τῶν ποιητῶν, καὶ ὑπὸ τῶν
 ἀγαθῶν γραφέων τά τε ἄλλα ἱερὰ ἡμῖν καταπεποίκιλται, καὶ **c**
 δὴ καὶ τοῖς μεγάλοις Παναθηναίοις ὁ πέπλος μεστὸς τῶν
 τοιούτων ποικιλμάτων ἀνάγεται εἰς τὴν ἀκρόπολιν; ταῦτα
 ἀληθῆ φῶμεν εἶναι, ὦ Εὐθύφρων;

ΕΥΘ. Μὴ μόνον γε, ὦ Σώκρατες, ἀλλ' ὅπερ ἄρτι εἶπον, **5**
 καὶ ἄλλα σοι ἐγὼ πολλά, ἐάνπερ βούλῃ, περὶ τῶν θείων
 διηγῆσομαι, ἂ σὺ ἀκούων εὖ οἶδ' ὅτι ἐκπλαγήσῃ.

ΣΩ. Οὐκ ἂν θαυμάζοιμι. ἀλλὰ ταῦτα μὲν μοι εἰς αὐθις
 ἐπὶ σχολῆς διηγήσῃ· νυνὶ δὲ ὅπερ ἄρτι σε ἠρόμην πειρῶ
 σαφέστερον εἰπεῖν. οὐ γὰρ με, ὦ ἑταῖρε, τὸ πρότερον **d**
 ἱκανῶς ἐδίδαξας ἐρωτήσαντα τὸ ὅσιον ὅτι ποτ' εἴη, ἀλλὰ μοι

a 6 οὐνεκα Schanz : οὐ οὐνεκα B T (sed εἰ in marg. T) a 8 διδ T
 sed a supra versum) : δι' & B Eusebius b 2 καὶ αὐτοὶ T Arm. :
 αὐτοὶ B Eusebius b 6 supra πολλοὶ add. λοιπ T b 8 ἔχθρας γε
 B Eusebius : ἔχθρας T b 9 λέγεται τε B Eusebius : λέγεται
 T W Arm. c 5 μόνον B W : μόνα B² T W² Eusebius c 6 θείων
 θεῶν Arm. Eusebius c 9 σχολῆν W

εἶπες ὅτι τοῦτο τυγχάνει ὅσιον ὃν ὁ σὺ νῦν ποιεῖς, φόνου ἐπεξιών τῷ πατρί.

5 ΕΥΘ. Καὶ ἀληθῆ γε ἔλεγον, ὦ Σώκρατες.

ΣΩ. Ἰσως. ἀλλὰ γάρ, ὦ Εὐθύφρων, καὶ ἄλλα πολλὰ φῆς εἶναι ὅσια.

ΕΥΘ. Καὶ γὰρ ἔστιν.

ΣΩ. Μέμνησαι οὖν ὅτι οὐ τοῦτό σοι διεκελευόμην, ἐν τι
ο ἢ δύο με διδάξαι τῶν πολλῶν ὁσίων, ἀλλ' ἐκείνο αὐτὸ τὸ
εἶδος ᾧ πάντα τὰ ὅσια ὅσια ἔστιν; ἔφησθα γάρ που μιᾷ ιδέα
e τὰ τε ἀνόσια ἀνόσια εἶναι καὶ τὰ ὅσια ὅσια· ἢ οὐ μνημονεύεις;

ΕΥΘ. Ἐγωγε.

ΣΩ. Ταύτην τοίνυν με αὐτὴν δίδαξον τὴν ιδέα·ν τίς ποτέ
ἐστιν, ἵνα εἰς ἐκείνην ἀποβλέπων καὶ χρώμενος αὐτῇ παρα-
5 δεύματι, ὁ μὲν ἂν τοιοῦτον ἢ ὦν ἂν ἢ σὺ ἢ ἄλλος τις
πράττη φῶ ὅσιον εἶναι, ὁ δ' ἂν μὴ τοιοῦτον, μὴ φῶ.

ΕΥΘ. Ἄλλ' εἰ οὕτω βούλει, ὦ Σώκρατες, καὶ οὕτω σοι φράσω.

ΣΩ. Ἄλλὰ μὴν βούλομαί γε.

10 ΕΥΘ. Ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς προσφιλὲς ὅσιον, τὸ
7 δὲ μὴ προσφιλὲς ἀνόσιον.

ΣΩ. Παγκάλως, ὦ Εὐθύφρων, καὶ ὡς ἐγὼ ἐζήτουν ἀποκρίνα-
σθαί σε, οὕτω νῦν ἀπεκρίνω. εἰ μέντοι ἀληθῶς, τοῦτο οὐπω
οἶδα, ἀλλὰ σὺ δηλον ὅτι ἐπεκδιδάξεις ὡς ἔστιν ἀληθῆ ἃ λέγεις.

5 ΕΥΘ. Πάνν μὲν οὖν.

ΣΩ. Φέρε δὴ, ἐπισκεψώμεθα τί λέγομεν. τὸ μὲν θεο-
φιλὲς τε καὶ θεοφιλῆς ἄνθρωπος ὅσιος, τὸ δὲ θεομισὲς καὶ ὁ
θεομισῆς ἀνόσιος· οὐ ταῦτόν δ' ἔστιν, ἀλλὰ τὸ ἐναντιώτατον,
τὸ ὅσιον τῷ ἀνοσίῳ· οὐχ οὕτως;

10 ΕΥΘ. Οὕτω μὲν οὖν.

ΣΩ. Καὶ εὖ γε φαίνεται εἰρησθαι;

b ΕΥΘ. Δοκῶ, ὦ Σώκρατες. [εἴρηται γάρ.]

d 3 σὺ om. pr. W d 7 ὅσια post d 8 ἔστιν transp. B a 3 ἀληθῶς
B : ὡς ἀληθῶς T a 7 καὶ θεοφιλῆς W : καὶ ὁ θεοφιλῆς B T b 1 εἴ-
ρηται γάρ secl. Naber

ΣΩ. Οὐκοῦν καὶ ὅτι στασιάζουσιν οἱ θεοί, ὦ Εὐθύφρων, καὶ διαφέρονται ἀλλήλοις καὶ ἔχθρα ἐστὶν ἐν αὐτοῖς πρὸς ἀλλήλους, καὶ τοῦτο εἴρηται;

ΕΥΘ. Εἴρηται γάρ.

5

ΣΩ. Ἐχθραν δὲ καὶ ὀργάς, ὦ ἄριστε, ἢ περὶ τίνων διαφορὰ ποιεῖ; ὦδε δὲ σκοπῶμεν. ἄρ' ἂν εἰ διαφοροίμεθα ἐγὼ τε καὶ σὺ περὶ ἀριθμοῦ ὀπότερα πλείω, ἢ περὶ τούτων διαφορὰ ἐχθροὺς ἂν ἡμᾶς ποιοῖ καὶ ὀργίζεσθαι ἀλλήλοις, ἢ ἐπὶ λογισμὸν ἐλθόντες περὶ γε τῶν τοιούτων ταχὺ ἂν ἀπαλλαγείμεν;

10

c

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκοῦν καὶ περὶ τοῦ μείζονος καὶ ἐλάττονος εἰ διαφοροίμεθα, ἐπὶ τὸ μετρεῖν ἐλθόντες ταχὺ παυσαίμεθ' ἂν τῆς διαφορᾶς;

5

ΕΥΘ. Ἔστι ταῦτα.

ΣΩ. Καὶ ἐπὶ γε τὸ ἰστάναι ἐλθόντες, ὡς ἐγῶμαι, περὶ τοῦ βαρυτέρου τε καὶ κουφοτέρου διακριθεῖμεν ἂν;

ΕΥΘ. Πῶς γὰρ οὐ;

ΣΩ. Περὶ τίνος δὲ δὴ διενεχθέντες καὶ ἐπὶ τίνα κρίσιν οὐ δυνάμενοι ἀφικέσθαι ἐχθροὶ γε ἂν ἀλλήλοις εἶμεν καὶ ὀργιζοίμεθα; ἴσως οὐ πρόχειρόν σοί ἐστιν, ἀλλ' ἐμοῦ λέγοντος σκόπει εἰ τάδε ἐστὶ τό τε δίκαιον καὶ τὸ ἄδικον καὶ καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ κακόν. ἄρα οὐ ταῦτά ἐστιν περὶ ὧν διενεχθέντες καὶ οὐ δυνάμενοι ἐπὶ ἰκανὴν κρίσιν αὐτῶν ἐλθεῖν ἐχθροὶ ἀλλήλοις γιγνόμεθα, ὅταν γινώμεθα, καὶ ἐγὼ καὶ σὺ καὶ οἱ ἄλλοι ἄνθρωποι πάντες;

5

ΕΥΘ. Ἄλλ' ἐστὶν αὕτη ἡ διαφορά, ὦ Σώκρατες, καὶ περὶ τούτων.

ΣΩ. Τί δὲ οἱ θεοί, ὦ Εὐθύφρων; οὐκ εἴπερ τι διαφέρονται, δι' αὐτὰ ταῦτα διαφέροντ' ἂν;

b 2 ὦ Εὐθύφρων post b 3 ἀλλήλοις T c 4 μετρεῖν T W Arm. : μέτριον B : μέτρον al. c 10 ἐπὶ τίνα] ἐπὶ τίνα Schanz c 11 γε B : τε T ἡμεν B : εἴημεν T d 4 ἐχθροὶ B T : ἐχθροὶ γε W d 9 δι' αὐτὰ ταῦτα T : διὰ ταῦτα B : διὰ ταῦτα ταῦτα W

10 ΕΥΘ. Πολλή ἀνάγκη.

e ΣΩ. Καὶ τῶν θεῶν ἄρα, ᾧ γενναίε Εὐθύφρων, ἄλλοι ἄλλα δίκαια ἡγοῦνται κατὰ τὸν σὸν λόγον, καὶ καλὰ καὶ αἰσχροῦ καὶ ἀγαθὰ καὶ κακὰ· οὐ γὰρ ἂν που ἑστασίαζον ἀλλήλοις εἰ μὴ περὶ τούτων διεφέροντο· ἦ γάρ;

5 ΕΥΘ. Ὅρθῶς λέγεις.

ΣΩ. Οὐκοῦν ἅπερ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια, ταῦτα καὶ φιλοῦσιν, τὰ δὲ ἐναντία τούτων μισοῦσιν;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ταῦτὰ δέ γε, ὡς σὺ φῆς, οἱ μὲν δίκαια ἡγοῦνται,
8 οἱ δὲ ἄδικα, περὶ ἃ καὶ ἀμφισβητοῦντες στασιάζουσί τε καὶ πολεμοῦσιν ἀλλήλοις· ἄρα οὐχ οὕτω;

ΕΥΘ. Οὕτω.

ΣΩ. Ταῦτ' ἄρα, ὡς ἔοικεν, μισεῖταί τε ὑπὸ τῶν θεῶν
5 καὶ φιλεῖται, καὶ θεομισῆ τε καὶ θεοφιλή ταῦτ' ἂν εἶη.

ΕΥΘ. Ἐοικεν.

ΣΩ. Καὶ ὅσα ἄρα καὶ ἀνόσια τὰ αὐτὰ ἂν εἶη, ᾧ Εὐθύφρων, τούτῳ τῷ λόγῳ.

ΕΥΘ. Κινδυνεύει.

10 ΣΩ. Οὐκ ἄρα ὁ ἡρόμην ἀπεκρίνω, ᾧ θαυμάσιε. οὐ γὰρ τοῦτό γε ἡρώτων, ὁ τυγχάνει ταῦτόν ὃν ὀσιόν τε καὶ ἀνόσιον· ὁ δ' ἂν θεοφιλὲς ἦ καὶ θεομισὲς ἔστιν, ὡς ἔοικεν.

b ὥστε, ᾧ Εὐθύφρων, ὁ σὺ νῦν ποιεῖς τὸν πατέρα κολάζων, οὐδὲν θαυμαστὸν εἰ τοῦτο δρῶν τῷ μὲν Διὶ προσφιλὲς ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν, καὶ τῷ μὲν Ἐφαιστῷ φίλον, τῇ δὲ Ἑρῇ ἐχθρόν, καὶ εἴ τις ἄλλος τῶν
5 θεῶν ἕτερος ἑτέρῳ διαφέρεται περὶ αὐτοῦ, καὶ ἐκείνοις κατὰ τὰ αὐτά.

ΕΥΘ. Ἄλλ' οἶμαι, ᾧ Σώκρατες, περὶ γε τούτου τῶν θεῶν οὐδένα ἕτερον ἑτέρῳ διαφέρεσθαι, ὡς οὐ δεῖ δίκην διδόναι ἐκείνῳ ὅς ἂν ἀδίκως τινὰ ἀποκτείνῃ.

ΣΩ. Τί δέ; ἀνθρώπων, ὦ Εὐθύφρων, ἥδη τινὸς ἤκουσας 10
ἀμφισβητοῦντος ὡς τὸν ἀδίκως ἀποκτείναντα ἢ ἄλλο ἀδίκως c
ποιοῦντα ὄτιοῦν οὐ δεῖ δίκην διδόναι;

ΕΥΘ. Οὐδὲν μὲν οὖν παύονται ταῦτα ἀμφισβητοῦντες
καὶ ἄλλοθι καὶ ἐν τοῖς δικαστηρίοις· ἀδικοῦντες γὰρ πάμ-
πολλα, πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν δίκην. 5

ΣΩ. Ἡ καὶ ὁμολογοῦσιν, ὦ Εὐθύφρων, ἀδικεῖν, καὶ
ὁμολογοῦντες ὅμως οὐ δεῖν φασὶ σφᾶς διδόναι δίκην;

ΕΥΘ. Οὐδαμῶς τοῦτό γε.

ΣΩ. Οὐκ ἄρα πᾶν γε ποιοῦσι καὶ λέγουσι· τοῦτο γὰρ
οἶμαι οὐ τολμῶσι λέγειν οὐδ' ἀμφισβητεῖν, ὡς οὐχὶ εἴπερ 10
ἀδικοῦσί γε δοτέον δίκην, ἀλλ' οἶμαι οὐ φασιν ἀδικεῖν· ἢ d
γάρ;

ΕΥΘ. Ἀληθῆ λέγεις.

ΣΩ. Οὐκ ἄρα ἐκείνό γε ἀμφισβητοῦσιν, ὡς οὐ τὸν
ἀδικοῦντα δεῖ διδόναι δίκην, ἀλλ' ἐκείνο ἴσως ἀμφισβητοῦ- 5
σιν, τὸ τίς ἐστὶν ὁ ἀδικῶν καὶ τί δρῶν καὶ πότε.

ΕΥΘ. Ἀληθῆ λέγεις. <

ΣΩ. Οὐκοῦν αὐτά γε ταῦτα καὶ οἱ θεοὶ πεπόνθασιν,
εἴπερ στασιάζουσι περὶ τῶν δικαίων καὶ ἀδίκων ὡς ὁ σοὶς
λόγος, καὶ οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ δὲ οὐ φασιν; 10
ἐπεὶ ἐκείνό γε δήπου, ὦ θανμάσιε, οὐδεὶς οὔτε θεῶν οὔτε
ἀνθρώπων τολμᾷ λέγειν, ὡς οὐ τῷ γε ἀδικοῦντι δοτέον δίκην. e

ΕΥΘ. Ναί, τοῦτο μὲν ἀληθὲς λέγεις, ὦ Σώκρατες, τό γε
κεφάλαιον.

ΣΩ. Ἄλλ' ἐκαστόν γε οἶμαι, ὦ Εὐθύφρων, τῶν πρα-
χθέντων ἀμφισβητοῦσιν οἱ ἀμφισβητοῦντες, καὶ ἄνθρωποι 5
καὶ θεοί, εἴπερ ἀμφισβητοῦσιν θεοί· πράξεώς τινος πέρι
διαφερόμενοι οἱ μὲν δικαίως φασὶν αὐτὴν πεπραῆχθαι, οἱ δὲ
ἀδίκως· ἄρ' οὐχ οὕτω;

c 7 οὐ δεῖν B² TW Arm.: οὐδέν B c 10 εἴπερ ἀδικοῦσι B t: ὑπερ-
αδικοῦσι Γ d 4 ἐκείνο TW Arm. Stobaeus: ἐκείνοι B d 5 δεῖ
B² Arm.: om. Γ (in BW plurima desunt) d 8 αὐτά B: ταῦτά
B² Γ d 9 περὶ B: τε περὶ Γ e 2 γε T: om. B: post ἀληθές W
e 4 ἕκαστον TW: ἐκάστων B

ΕΥΘ. Πάνυ γε.

- 9 ΣΩ. Ἰθι νυν, ᾧ φίλε Εὐθύφρων, δίδαξον καὶ ἐμέ, ἵνα σοφώτερος γένωμαι, τί σοι τεκμήριόν ἐστιν ὡς πάντες θεοὶ ἡγούνται ἐκείνον ἀδίκως τεθνάναι, ὃς ἂν θητεύων ἀνδροφό-
 5 φθάσῃ τελευτήσας διὰ τὰ δεσμὰ πρὶν τὸν συνδήσαντα παρὰ τῶν ἐξηγητῶν περὶ αὐτοῦ πυθέσθαι τί χρῆ ποιεῖν, καὶ ὑπὲρ τοῦ τοιούτου δὴ ὀρθῶς ἔχει ἐπεξιέναι καὶ ἐπισκῆπτεσθαι φόνου τὸν ὕν τῷ πατρί; Ἰθι, περὶ τούτων πειρῶ τί μοι
 b σαφὲς ἐνδείξασθαι ὡς παντὸς μᾶλλον πάντες θεοὶ ἡγούνται ὀρθῶς ἔχειν ταύτην τὴν πράξιν· κἂν μοι ἰκανῶς ἐνδείξῃ, ἐγκωμιάζω σε ἐπὶ σοφίᾳ οὐδέποτε παύσομαι.

ΕΥΘ. Ἄλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ᾧ Σώκρατες,
 5 ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδειξαί σοι.

ΣΩ. Μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν δυσμαθέ-
 στερος εἶναι, ἐπεὶ ἐκείνοις γε ἐνδείξῃ δῆλον ὅτι ὡς ἄδικά τέ ἐστιν καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα μισοῦσιν.

ΕΥΘ. Πάνυ γε σαφῶς, ᾧ Σώκρατες, ἔανπερ ἀκούωσί γέ
 10 μου λέγοντος.

- c ΣΩ. Ἄλλ' ἀκούσονται. ἔανπερ εὖ δοκῆς λέγειν. τότε δέ σου ἐνενόησα ἅμα λέγοντος καὶ πρὸς ἐμαντὸν σκοπῶ· “Εἰ ὅτι μάλιστα με Εὐθύφρων διδάξειεν ὡς οἱ θεοὶ ἅπαντες τὸν τοιοῦτον θάνατον ἡγούνται ἄδικον εἶναι, τί μᾶλλον ἐγὼ
 5 μεμάθηκα παρ' Εὐθύφρονος τί ποτ' ἐστὶν τὸ ὄσιόν τε καὶ τὸ ἀνόσιον; θεομισὲς μὲν γὰρ τοῦτο τὸ ἔργον, ὡς εἰσικει, εἶη ἄν. ἀλλὰ γὰρ οὐ τούτῳ ἐφάνη ἄρτι ὠρισμένα τὸ ὄσιον καὶ μὴ· τὸ γὰρ θεομισὲς ὄν καὶ θεοφιλὲς ἐφάνη.” ὥστε τούτου μὲν ἀφήμί σε, ᾧ Εὐθύφρων· εἰ βούλει, πάντες αὐτὸ
 d ἡγείσθων θεοὶ ἄδικον καὶ πάντες μισούντων. ἀλλ' ἄρα τοῦτο ὃ νῦν ἐπανορθούμεθα ἐν τῷ λόγῳ—ὡς δὲ μὲν ἂν πάντες οἱ

a 1 νῦν B: τοίνυν T a 7 ἐπισκῆπτεσθαι pr. B b 2 κἂν B² T W
 Arm.: καὶ B b 8 πάντες T c 2 ἐνενόησα B: ἐνόησα W:
 ἔχομαι T c 8 τὸ γὰρ . . . ἐφάνη secl. Kleist c 9 μὲν T: om.
 B εἰ Wb: καὶ εἰ T d 2 ὃ νῦν ἐπανορθούμεθα B W Arm.: νῦν
 ἐπανορθούμεθα T: νῦν ἐπανορθώμεθα al.

θεοὶ μισῶσι ἀνόσιόν ἐστιν, ὃ δ' ἂν φιλῶσι, ὅσιον· ὃ δ' ἂν οἱ μὲν φιλῶσι οἱ δὲ μισῶσι, οὐδέτερα ἢ ἀμφοτέρα—ἄρ' οὕτω βούλει ἡμῖν ὠρίσθαι νῦν περὶ τοῦ ὀσίου καὶ τοῦ ἀνοσίου; 5

ΕΥΘ. Τί γὰρ κωλύει, ὦ Σώκρατες;

ΣΩ. Οὐδὲν ἐμέ γε, ὦ Εὐθύφρων, ἀλλὰ σὺ δὴ τὸ σὸν σκόπει, εἰ τοῦτο ὑποθέμενος οὕτω ῥᾶστά με διδάξεις ὃ ὑπέσχου.

ΕΥΘ. Ἄλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι τὸ ὅσιον ὃ ἂν e πάντες οἱ θεοὶ φιλῶσι, καὶ τὸ ἐναντίον, ὃ ἂν πάντες θεοὶ μισῶσι, ἀνόσιον.

ΣΩ. Οὐκοῦν ἐπισκοπῶμεν αὖ τοῦτο, ὦ Εὐθύφρων, εἰ καλῶς λέγεται, ἢ ἔωμεν καὶ οὕτω ἡμῶν τε αὐτῶν ἀποδεχώ- 5 μεθα καὶ τῶν ἄλλων, εἴαν μόνον φῆ τίς τι ἔχειν οὕτω συγχωροῦντες ἔχειν; ἢ σκεπτέον τί λέγει ὁ λέγων;

ΕΥΘ. Σκεπτέον· οἶμαι μέντοι ἔγωγε τοῦτο νυνὶ καλῶς λέγεσθαι.

ΣΩ. Τάχ', ὦγαθέ, βέλτιον εἰσόμεθα. ἐννόησον γὰρ τὸ 10 τοιόνδε· ἄρα τὸ ὅσιον ὅτι ὀσιόν ἐστιν φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται ὀσιόν ἐστιν;

ΕΥΘ. Οὐκ οἶδ' ὅτι λέγεις, ὦ Σώκρατες.

ΣΩ. Ἄλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι. λέγο- 5 μέν τι φερόμενον καὶ φέρον καὶ ἀγόμενον καὶ ἄγον καὶ ὀρώμενον καὶ ὀρών καὶ πάντα τὰ τοιαῦτα μαθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἢ ἕτερα;

ΕΥΘ. Ἐγωγέ μοι δοκῶ μαθάνειν.

ΣΩ. Οὐκοῦν καὶ φιλούμενόν τί ἐστὶν καὶ τούτου ἕτερον 10 τὸ φιλοῦν;

ΕΥΘ. Πῶς γὰρ οὔ;

ΣΩ. Λέγε δὴ μοι, πότερον τὸ φερόμενον διότι φέρεται b φερόμενόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. Καὶ τὸ ἀγόμενον δὴ διότι ἄγεται, καὶ τὸ ὀρώμενον διότι ὀράται;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκ ἄρα διότι ὀρώμενόν γέ ἐστιν, διὰ τοῦτο ὀράται, ἀλλὰ τὸ ἐναντίον διότι ὀράται, διὰ τοῦτο ὀρώμενον· οὐδὲ διότι ἀγόμενόν ἐστιν, διὰ τοῦτο ἄγεται, ἀλλὰ διότι ἄγεται, 10 διὰ τοῦτο ἀγόμενον· οὐδὲ διότι φερόμενον φέρεται, ἀλλὰ διότι φέρεται φερόμενον. ἄρα κατάδηλον, ὦ Εὐθύφρων, ὃ βούλομαι λέγειν; βούλομαι δὲ τόδε, ὅτι εἴ τι γίνεταί ἢ τι 15 πᾶσχει, οὐχ ὅτι γιγνόμενόν ἐστι γίνεταί, ἀλλ' ὅτι γίνεταί γιγνόμενόν ἐστιν· οὐδ' ὅτι πᾶσχον ἐστὶ πᾶσχει, ἀλλ' ὅτι πᾶσχει πᾶσχον ἐστίν· ἢ οὐ συγχωρεῖς οὕτω;

5 ΕΥΘ. *Ἐγωγε.

ΣΩ. Οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τί ἐστιν ἢ πᾶσχον τι ὑπό του;

ΕΥΘ. Πάνυ γε.

ΣΩ. Καὶ τοῦτο ἄρα οὕτως ἔχει ὥσπερ τὰ πρότερα· οὐχ 10 ὅτι φιλούμενόν ἐστιν φιλεῖται ὑπὸ ὧν φιλεῖται, ἀλλ' ὅτι φιλεῖται φιλούμενον;

ΕΥΘ. Ἐνάγκη.

d ΣΩ. Τί δὴ οὖν λέγομεν περὶ τοῦ ὀσίου, ὦ Εὐθύφρων; ἄλλο τι φιλεῖται ὑπὸ θεῶν πάντων, ὡς ὁ σὸς λόγος;

ΕΥΘ. Ναί.

ΣΩ. Ἐὰρ διὰ τοῦτο, ὅτι ὀσιόν ἐστιν, ἢ δι' ἄλλο τι;

5 ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. Διότι ἄρα ὀσιόν ἐστιν φιλεῖται, ἀλλ' οὐχ ὅτι φιλεῖται, διὰ τοῦτο ὀσιόν ἐστιν;

ΕΥΘ. Ἐοικεν.

ΣΩ. Ἄλλὰ μὲν δὴ διότι γε φιλεῖται ὑπὸ θεῶν φιλού- 10 μενόν ἐστι καὶ θεοφιλὲς (τὸ θεοφιλές).

ΕΥΘ. Πῶς γὰρ οὐ;

ΣΩ. Οὐκ ἄρα τὸ θεοφιλὲς ὀσιόν ἐστιν, ὦ Εὐθύφρων, οὐδὲ τὸ ὀσιον θεοφιλές, ὡς σὺ λέγεις, ἀλλ' ἕτερον τοῦτο τούτου.

c 1 ἢ τι πᾶσχει B: ἢ εἴ τι πᾶσχει τι T d 2 ἄλλο τι W: ἀλλ' ὅτι B T Arm. d 10 τὸ θεοφιλές add. Bast

ΕΥΘ. Πῶς δὴ, ᾧ Σώκρατες;

e

ΣΩ. Ὅτι ὁμολογοῦμεν τὸ μὲν ὄσιον διὰ τοῦτο φιλεῖσθαι, ὅτι ὄσιόν ἐστιν, ἀλλ' οὐ διότι φιλεῖται ὄσιον εἶναι· ἢ γάρ;

ΕΥΘ. Ναί.

ΣΩ. Τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται ὑπὸ θεῶν, αὐτῷ 5
τούτῳ τῷ φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ' οὐχ ὅτι θεοφιλές,
διὰ τοῦτο φιλεῖσθαι.

ΕΥΘ. Ἀληθῆ λέγεις.

ΣΩ. Ἄλλ' εἴ γε ταῦτόν ἦν, ᾧ φίλε Εὐθύφρων, τὸ
θεοφιλὲς καὶ τὸ ὄσιον, εἰ μὲν διὰ τὸ ὄσιον εἶναι ἐφιλεῖτο τὸ 10
ὄσιον, καὶ διὰ τὸ θεοφιλὲς εἶναι ἐφιλεῖτο ἂν τὸ θεοφιλές, εἰ 11
δὲ διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ θεοφιλὲς θεοφιλές ἦν, καὶ
τὸ ὄσιον ἂν διὰ τὸ φιλεῖσθαι ὄσιον ἦν· τῶν δὲ ὁρᾶς ὅτι
ἐναντίως ἔχεται, ὡς παντάπασιν ἐτέρῳ ὄντε ἀλλήλων. τὸ
μὲν γάρ, ὅτι φιλεῖται, ἐστὶν οἶον φιλεῖσθαι· τὸ δ' ὅτι ἐστὶν 5
οἶον φιλεῖσθαι, διὰ τοῦτο φιλεῖται. καὶ κινδυνεύεις, ᾧ Εὐθύ-
φρων, ἐρωτώμενος τὸ ὄσιον ὅτι ποτ' ἔστιν, τὴν μὲν οὐσίαν
μοι αὐτοῦ οὐ βούλεσθαι δηλῶσαι, πάθος δέ τι περὶ αὐτοῦ
λέγειν, ὅτι πέπονθε τοῦτο τὸ ὄσιον, φιλεῖσθαι ὑπὸ πάντων
θεῶν· ὅτι δὲ ὄν, οὐπω εἶπες. εἰ οὖν σοι φίλον, μή με ἀπο- b
κρύψῃ ἀλλὰ πάλιν εἶπε ἐξ ἀρχῆς τί ποτε ὄν τὸ ὄσιον εἶτε
φιλεῖται ὑπὸ θεῶν εἶτε ὀτιδὴ πάσχει—οὐ γὰρ περὶ τούτου
διοισόμεθα—ἀλλ' εἶπε προθύμως τί ἐστὶν τό τε ὄσιον καὶ
τὸ ἀνόσιον; 5

ΕΥΘ. Ἄλλ', ᾧ Σώκρατες, οὐκ ἔχω ἔγωγε ὅπως σοι εἴπω
ὁ νοῶ· περιέρχεται γάρ πως ἡμῖν ἀεὶ ὁ ἂν προθώμεθα καὶ
οὐκ ἐθέλει μένειν ὅπου ἂν ἰδρυσώμεθα αὐτό.

ΣΩ. Τοῦ ἡμετέρου προγόνου, ᾧ Εὐθύφρων, ἔοικεν εἶναι
Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. καὶ εἰ μὲν αὐτὰ ἐγὼ ἔλεγον c
καὶ ἐτιθέμην, ἴσως ἂν με ἐπέσκωπτες ὡς ἄρα καὶ ἐμοὶ κατὰ

e 5 αὐτῷ B² T W Arm.: αὐτῶν B
ἀεὶ B: ἀεὶ ἡμῖν T: ἡμῖν Arm.
c 2 ἀπέσκωπτες W

a 9 φιλεῖται T b 7 ἡμῖν
προθώμεθα T b: προθυμώμεθα B

τὴν ἐκείνου συγγένειαν τὰ ἐν τοῖς λόγοις ἔργα ἀποδιδράσκει
καὶ οὐκ ἐθέλει μένειν ὅπου ἂν τις αὐτὰ θῆ· νῦν δὲ σαι γὰρ
5 αἱ ὑποθέσεις εἰσίν. ἄλλου δὴ τινος δεῖ σκώμματος· οὐ γὰρ
ἐθέλουσι σοὶ μένειν, ὡς καὶ αὐτῷ σοὶ δοκεῖ.

ΕΥΘ. Ἐμοὶ δὲ δοκεῖ σχεδόν τι τοῦ αὐτοῦ σκώμματος, ὦ
Σώκρατες, δεῖσθαι τὰ λεγόμενα· τὸ γὰρ περιέμειναι αὐτοῖς
τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ οὐκ ἐγὼ εἶμι ὁ ἐντιθείς,
d ἀλλὰ σύ μοι δοκεῖς ὁ Δαίδαλος, ἐπεὶ ἐμοῦ γε ἔνεκα ἔμμενεν
ἂν ταῦτα οὕτως.

ΣΩ. Κινδυνεύω ἄρα, ὦ ἑταῖρε, ἐκείνου τοῦ ἀνδρὸς δεινό-
τερος γεγονέναι τὴν τέχνην τοσοῦτω, ὅσῳ ὁ μὲν τὰ αὐτοῦ
5 μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἔμμαντοῦ, ὡς ἔοικε,
καὶ τὰ ἀλλότρια. καὶ δῆτα τοῦτό μοι τῆς τέχνης ἐστὶ
κομψότατον, ὅτι ἄκων εἶμι σοφός· ἐβουλόμην γὰρ ἂν μοι
τοὺς λόγους μένειν καὶ ἀκινήτως ἰδρῦσθαι μᾶλλον ἢ πρὸς τῇ
e Δαιδάλου σοφίᾳ τὰ Ταντάλου χρήματα γενέσθαι. καὶ τού-
των μὲν ἄδην· ἐπειδὴ δέ μοι δοκεῖς σὺ τρυφᾶν, αὐτός σοι
συμπροθυμήσομαι [δείξαι] ὅπως ἂν με διδάξης περὶ τοῦ
ὄσιου. καὶ μὴ προαποκάμης· ἰδὲ γὰρ εἰ οὐκ ἀναγκαῖόν σοι
5 δοκεῖ δίκαιον εἶναι πᾶν τὸ ὄσιον.

ΕΥΘ. Ἐμοιγε.

ΣΩ. Ἄρ' οὖν καὶ πᾶν τὸ δίκαιον ὄσιον; ἢ τὸ μὲν ὄσιον
12 πᾶν δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὄσιον, ἀλλὰ τὸ μὲν αὐτοῦ
ὄσιον, τὸ δέ τι καὶ ἄλλο;

ΕΥΘ. Οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις.

ΣΩ. Καὶ μὴν νεώτερός γέ μου εἶ οὐκ ἔλαττον ἢ ὅσῳ
5 σοφώτερος· ἀλλ', ὃ λέγω, τρυφᾶς ὑπὸ πλοῦτον τῆς σοφίας.
ἀλλ', ὦ μακάριε, σύντεινε σαυτόν· καὶ γὰρ οὐδὲ χαλεπὸν
κατανοῆσαι ὃ λέγω. λέγω γὰρ δὴ τὸ ἐναντίον ἢ ὁ ποιητὴς
ἐποίησεν ὃ ποιήσας—

c 7 supra δὲ add. γε B² c 8 τὰ B² T W : τᾶδε B αὐτοῖς T W :
τούτοις B e 2 σὺ τρυφᾶν B : συντρυφᾶν T e 3 δείξαι B T :
om. W a 4 ἔλαττον T W : ἐλάττονι B a 6 οὐδὲ] οὐδὲν Naber

Ζήνα δὲ τὸν [θ'] ἔρξαντα καὶ ὅς τάδε πάντ' ἐφύτευσεν
οὐκ ἐθέλει νεικεῖν· ἵνα γὰρ δέος ἔνθα καὶ αἰδώς.

b

ἐγὼ οὖν τούτῳ διαφέρομαι τῷ ποιητῇ. εἶπω σοι ὅπη;

ΕΥΘ. Πάνυ γε.

✓

ΣΩ. Οὐ δοκεῖ μοι εἶναι “ἵνα δέος ἔνθα καὶ αἰδώς”.
πολλοὶ γὰρ μοι δοκοῦσι καὶ νόσους καὶ πενίας καὶ ἄλλα 5
πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν, αἰδεῖσθαι δὲ μηδὲν
ταῦτα ἂ δεδίασιν· οὐ καὶ σοὶ δοκεῖ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἄλλ' ἵνα γε αἰδώς ἔνθα καὶ δέος εἶναι· ἐπεὶ ἔστιν
ὅστις αἰδούμενός τι πρᾶγμα καὶ αἰσχυνόμενος οὐ πεφόβηταί 10
τε καὶ δέδοικεν ἅμα δόξαν πονηρίας;

c

ΕΥΘ. Δέδοικε μὲν οὖν.

ΣΩ. Οὐκ ἄρ' ὀρθῶς ἔχει λέγειν· “ἵνα γὰρ δέος ἔνθα καὶ
αἰδώς,” ἀλλ' ἵνα μὲν αἰδώς ἔνθα καὶ δέος, οὐ μέντοι ἵνα γε
δέος πανταχοῦ αἰδώς· ἐπὶ πλέον γὰρ οἶμαι δέος αἰδοῦς. 5
μόριον γὰρ αἰδώς δέους ὥσπερ ἀριθμοῦ περιττόν, ὥστε οὐχ
ἵναπερ ἀριθμὸς ἔνθα καὶ περιττόν, ἵνα δὲ περιττόν ἔνθα καὶ
ἀριθμός. ἔπη γὰρ που νῦν γε;

ΕΥΘ. Πάνυ γε.

ΣΩ. Τὸ τοιοῦτον τοίνυν καὶ ἐκεῖ λέγων ἠρώτων· ἅρα ἵνα 10
δίκαιον ἔνθα καὶ ὄσιον; ἢ ἵνα μὲν ὄσιον ἔνθα καὶ δίκαιον, d
ἵνα δὲ δίκαιον οὐ πανταχοῦ ὄσιον· μόριον γὰρ τοῦ δικαίου
τὸ ὄσιον; οὕτω φῶμεν ἢ ἄλλως σοὶ δοκεῖ;

ΕΥΘ. Οὐκ, ἀλλ' οὕτω. φαίνῃ γὰρ μοι ὀρθῶς λέγειν.

ΣΩ. Ὅρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος τὸ ὄσιον τοῦ 5
δικαίου, δεῖ δὴ ἡμᾶς, ὡς ἕοικεν, ἐξευρεῖν τὸ ποῖον μέρος ἂν
εἴη τοῦ δικαίου τὸ ὄσιον. εἰ μὲν οὖν σύ με ἠρώτας τι τῶν
νυνδῆ, οἶον ποῖον μέρος ἐστὶν ἀριθμοῦ τὸ ἄρτιον καὶ τίς ἂν

a 9 θέρξαντα B : στέρξαντα T γρ. B W : ῥέξαντα Stobaeus Apostolius
schol. ap. Cram. Anecd. Par. I, p. 399 : θ' ἔρξαντα B² W b 1 ἐθέλει
νεικεῖν scripsi : ἐθέλεις εἰπεῖν B T (νεικεῖσιν schol. T) : ἐθέλειν εἰπεῖν W
corr. B² : ἐθέλειν εἴκειν schol. ap. Cram. l. c. c 6 αἰδώς δέους B t :
αἰδοῦς δέος T

τυγχάνει οὗτος ὁ ἀριθμός, εἶπον ἂν ὅτι ὅς ἂν μὴ σκαληνὸς
10 ἦ ἄλλ' ἰσοσκελῆς· ἢ οὐ δοκεῖ σοι;

ΕΥΘ. Ἔμοιγε.

e ΣΩ. Πειρῶ δὴ καὶ σὺ ἐμὲ οὕτω διδάξαι τὸ ποῖον μέρος
τοῦ δικαίου ὅσιόν ἐστιν, ἵνα καὶ Μελήτω λέγωμεν μηκέθ'
ἡμᾶς ἀδικεῖν μηδὲ ἀσεβείας γράφεσθαι, ὡς ἱκανῶς ἤδη παρὰ
σοῦ μεμαθηκότας τά τε εὐσεβῆ καὶ ὅσια καὶ τὰ μῆ.

5 ΕΥΘ. Τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ Σώκρατες, τὸ μέρος
τοῦ δικαίου εἶναι εὐσεβές τε καὶ ὅσιον, τὸ περὶ τὴν τῶν θεῶν
θεραπείαν, τὸ δὲ περὶ τὴν τῶν ἀνθρώπων τὸ λοιπὸν εἶναι
τοῦ δικαίου μέρος.

ΣΩ. Καὶ καλῶς γέ μοι, ὦ Εὐθύφρων, φαίνη λέγειν, ἀλλὰ
13 σμικροῦ τινος ἔτι ἐνδεής εἰμι· τὴν γὰρ θεραπείαν οὕτω
συνίημι ἤντινα ὀνομάζεις. οὐ γάρ που λέγεις γε, οἵαίπερ καὶ
αἱ περὶ τὰ ἄλλα θεραπείαι εἰσι, τοιαύτην καὶ περὶ θεοῦ—
λέγομεν γάρ που—οἷόν φαμεν ἵππους οὐ πᾶς ἐπίσταται
5 θεραπεύειν ἀλλὰ ὁ ἵππικός· ἢ γάρ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἡ γάρ που ἵππικὴ ἵππων θεραπεία.

ΕΥΘ. Ναί.

ΣΩ. Οὐδέ γε κύνας πᾶς ἐπίσταται θεραπεύειν ἀλλὰ ὁ
10 κυνηγετικός.

ΕΥΘ. Οὕτω.

ΣΩ. Ἡ γάρ που κυνηγετικὴ κυνῶν θεραπεία.

b ΕΥΘ. Ναί.

ΣΩ. Ἡ δέ γε βοηλατικὴ βοῶν.

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἡ δὲ δὴ ὀσιότης τε καὶ εὐσέβεια θεῶν, ὦ Εὐθύ-
5 φρων; οὕτω λέγεις;

ΕΥΘ. Ἔγωγε.

ΣΩ. Οὐκοῦν θεραπεία γε πᾶσα ταῦτὸν διαπράττεται;
οἷον τοιόνδε· ἐπ' ἀγαθῷ τινί ἐστι καὶ ὠφελία τοῦ θεραπευο-

μένου, ὡσπερ ὄρας δὴ ὅτι οἱ ἵπποι ὑπὸ τῆς ἵππικῆς θερα-
 πενόμενοι ὠφελούνται καὶ βελτίους γίνονται· ἢ οὐ δοκοῦσί 10
 σοι;

ΕΥΘ. Ἔμοιγε.

ΣΩ. Καὶ οἱ κύνες γέ που ὑπὸ τῆς κυνηγετικῆς, καὶ οἱ
 βόες ὑπὸ τῆς βοηλατικῆς, καὶ τᾶλλα πάντα ὡσαύτως· ἢ ἐπὶ c
 βλάβῃ οἶει τοῦ θεραπευομένου τὴν θεραπείαν εἶναι;

ΕΥΘ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Ἄλλ' ἐπ' ὠφελία;

ΕΥΘ. Πῶς δ' οὔ;

ΣΩ. Ἡ οὖν καὶ ἡ ὀσιότης θεραπεία οὔσα θεῶν ὠφελία
 τέ ἐστι θεῶν καὶ βελτίους τοὺς θεοὺς ποιεῖ; καὶ σὺ τοῦτο
 συγχωρήσῃς ἄν, ὡς ἐπειδάν τι ὄσιον ποιῆς, βελτίω τινὰ
 τῶν θεῶν ἀπεργάζῃ;

ΕΥΘ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Οὐδὲ γὰρ ἐγώ, ὦ Εὐθύφρων, οἶμαί σε τοῦτο λέγειν
 —πολλοῦ καὶ δέω—ἀλλὰ τούτου δὴ ἔνεκα καὶ ἀνηρόμην
 τίνα ποτὲ λέγοις τὴν θεραπείαν τῶν θεῶν, οὐχ ἡγούμενός σε d
 τοιαύτην λέγειν.

ΕΥΘ. Καὶ ὀρθῶς γε, ὦ Σώκρατες· οὐ γὰρ τοιαύτην λέγω.

ΣΩ. Εἶεν· ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ ὀσιότης;

ΕΥΘ. Ἦνπερ, ὦ Σώκρατες, οἱ δοῦλοι τοὺς δεσπότης 5
 θεραπεύουσιν.

ΣΩ. Μανθάνω· ὑπηρετικὴ τις ἄν, ὡς ἔοικεν, εἴη θεοῖς.

ΕΥΘ. Πάνυ μὲν οὖν.

ΣΩ. Ἐχοῖς ἂν οὖν εἰπεῖν ἢ ἰατροῖς ὑπηρετικὴ εἰς τίνος
 ἔργου ἀπεργασίαν τυγχάνει οὔσα ὑπηρετικὴ; οὐκ εἰς ὑγιείας 10
 οἶει;

ΕΥΘ. Ἐγωγε.

ΣΩ. Τί δὲ ἢ ναυπηγοῖς ὑπηρετικὴ; εἰς τίνος ἔργου e
 ἀπεργασίαν ὑπηρετικὴ ἐστίν;

ΕΥΘ. Δῆλον ὅτι, ὦ Σώκρατες, εἰς πλοίου.

d 1 λέγοις B : λέγεις TW

d 5 ἦνπερ TW : ἦπερ B

d 9 ἂν

TW : om. B

ΣΩ. Καὶ ἡ οἰκοδόμοις γέ που εἰς οἰκίας;

5 ΕΥΘ. Ναί.

ΣΩ. Εἰπέ δὴ, ὦ ἄριστε· ἡ δὲ θεοῖς ὑπηρετικὴ εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετικὴ ἂν εἴη; δῆλον γὰρ ὅτι σὺ οἶσθα, ἐπειδήπερ τά γε θεῖα κάλλιστα φῆς εἰδέναι ἀνθρώπων.

ΕΥΘ. Καὶ ἀληθῆ γε λέγω, ὦ Σώκρατες.

10 ΣΩ. Εἰπέ δὴ πρὸς Διὸς τί ποτέ ἐστιν ἐκεῖνο τὸ πάγκαλον ἔργον ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν ὑπρέταις χρώμενοι;

ΕΥΘ. Πολλὰ καὶ καλὰ, ὦ Σώκρατες.

14 ΣΩ. Καὶ γὰρ οἱ στρατηγοί, ὦ φίλε· ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, ὅτι νίκην ἐν τῷ πολέμῳ ἀπεργάζονται· ἢ οὐ;

ΕΥΘ. Πῶς δ' οὐ;

5 ΣΩ. Πολλὰ δέ γ', οἶμαι, καὶ καλὰ καὶ οἱ γεωργοί· ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ἐστὶν τῆς ἀπεργασίας ἢ ἐκ τῆς γῆς τροφή.

ΕΥΘ. Πάνυ γε.

10 ΣΩ. Τί δὲ δὴ; τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ ἀπεργάζονται τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας;

ΕΥΘ. Καὶ ὀλίγον σοι πρότερον εἶπον, ὦ Σώκρατες, ὅτι
b πλείονος ἔργου ἐστὶν ἀκριβῶς πάντα ταῦτα ὡς ἔχει μαθεῖν·
τόδε μέντοι σοι ἀπλῶς λέγω, ὅτι ἐὰν μὲν κεχαρισμένα τις
ἐπίσθηται τοῖς θεοῖς λέγειν τε καὶ πράττειν εὐχόμενός τε
καὶ θύων, ταῦτ' ἐστὶ τὰ ὄσια, καὶ σφάζει τὰ τοιαῦτα τοὺς τε
5 ἰδίους οἴκους καὶ τὰ κοινὰ τῶν πόλεων· τὰ δ' ἐναντία τῶν
κεχαρισμένων ἀσεβῆ, ἃ δὴ καὶ ἀνατρέπει ἅπαντα καὶ
ἀπόλλυσω. ✕

ΣΩ. Ἡ πολὺ μοι διὰ βραχυτέρων, ὦ Εὐθύφρων, εἰ
ἐβούλου, εἶπες ἂν τὸ κεφάλαιον ὧν ἠρώτων· ἀλλὰ γὰρ σὺ
c πρόθυμός με εἶ διδάξαι—δῆλος εἶ. καὶ γὰρ νῦν ἐπειδὴ ἐπ'
αὐτῷ ἦσθα ἀπετράπου, ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ

ε 8 κάλλιστα T W Arm. : κάλλιστά γε B a 2 ante αὐτῶν add.
τῆς ἀπεργασίας Schanz a 10 ἐργασίας B : ἀπεργασίας T W Arm.
b 1 ἔχει BT : ἔχοι Wt c 2 ἱκανῶς B : ἴσως T

σοῦ τὴν ὀσιότητα ἐμεμαθήκη. νῦν δὲ ἀνάγκη γὰρ τὸν ἐρώντα
τῷ ἐρωμένῳ ἀκολουθεῖν ὅπῃ ἂν ἐκεῖνος ὑπάγῃ, τί δὴ αὖ
λέγεις τὸ ὀσιον εἶναι καὶ τὴν ὀσιότητα; οὐχὶ ἐπιστήμην 5
τινὰ τοῦ θύειν τε καὶ εὔχεσθαι;

ΕΥΘ. Ἐγώ γε.

ΣΩ. Οὐκοῦν τὸ θύειν δωρεῖσθαι ἐστὶ τοῖς θεοῖς, τὸ δ'
εὔχεσθαι αἰτεῖν τοὺς θεούς;

ΕΥΘ. Καὶ μάλα, ὦ Σώκρατες. 10

ΣΩ. Ἐπιστήμη ἄρα αἰτήσεως καὶ δόσεως θεοῖς ὀσιότης d
ἂν εἴη ἐκ τούτου τοῦ λόγου.

ΕΥΘ. Πάνυ καλῶς, ὦ Σώκρατες, συνήκας δ' εἶπον.

ΣΩ. Ἐπιθυμητῆς γάρ εἰμι, ὦ φίλε, τῆς σῆς σοφίας καὶ
προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ πεσεῖται ὅτι ἂν 5
εἴπῃς. ἀλλὰ μοι λέξον τίς αὕτη ἢ ὑπηρεσία ἐστὶ τοῖς θεοῖς;
αἰτεῖν τε φῆς αὐτοὺς καὶ διδόναι ἐκείνοις;

ΕΥΘ. Ἐγώ γε.

ΣΩ. Ἄρ' οὖν οὐ τό γε ὀρθῶς αἰτεῖν ἂν εἴῃ ὧν δεόμεθα
παρ' ἐκείνων, ταῦτα αὐτοὺς αἰτεῖν; 10

ΕΥΘ. Ἄλλὰ τί;

ΣΩ. Καὶ αὖ τὸ διδόναι ὀρθῶς, ὧν ἐκεῖνοι τυγχάνουσιν e
δεόμενοι παρ' ἡμῶν, ταῦτα ἐκείνοις αὖ ἀντιδωρεῖσθαι; οὐ
γάρ που τεχνικόν γ' ἂν εἴῃ δωροφορεῖν διδόντα τῷ ταῦτα ὧν
οὐδὲν δεῖται.

ΕΥΘ. Ἀληθῆ λέγεις, ὦ Σώκρατες. 5

ΣΩ. Ἐμπορική ἄρα τις ἂν εἴῃ, ὦ Εὐθύφρων, τέχνη ἢ
ὀσιότης θεοῖς καὶ ἀνθρώποις παρ' ἀλλήλων.

ΕΥΘ. Ἐμπορική, εἰ οὕτως ἥδιόν σοι ὀνομάζειν.

ΣΩ. Ἄλλ' οὐδὲν ἥδιον ἔμοιγε, εἰ μὴ τυγχάνει ἀληθὲς ὄν.
φράσον δέ μοι, τίς ἢ ὠφελία τοῖς θεοῖς τυγχάνει οὔσα ἀπὸ 10
τῶν δώρων ὧν παρ' ἡμῶν λαμβάνουσιν; ἂ μὲν γὰρ διδάσκει

ε 3 δὲ] δὴ Β Τ ἐρώντα Β τ: ἐρωτῶντα Τ W Arm. ε 4 ἐρω-
μένῳ Β Τ: ἐρωμένῳ W: ἐρωτωμένῳ Arm. d 5 post χαμαὶ add.
ποτε in marg. T d 9 γε Τ: om. Β Arm. (lacunam indicat W)
e 9 τυγχάνει Β Τ: τυγχάνοι W

a παντὶ δῆλον· οὐδὲν γὰρ ἡμῖν ἐστὶν ἀγαθὸν ὅτι ἂν μὴ ἐκεῖνοι δῶσιν. ἂ δὲ παρ' ἡμῶν λαμβάνουσιν, τί ὠφελούνται; ἢ τοσοῦτον αὐτῶν πλεονεκτοῦμεν κατὰ τὴν ἐμπορίαν, ὥστε πάντα τὰ ἀγαθὰ παρ' αὐτῶν λαμβάνομεν, ἐκεῖνοι δὲ παρ' ἡμῶν οὐδέν;

5 ΕΥΘ. Ἄλλ' οἶει, ὦ Σώκρατες, τοὺς θεοὺς ὠφελείσθαι ἀπὸ τούτων ἂ παρ' ἡμῶν λαμβάνουσιν;

ΣΩ. Ἄλλὰ τί δήποτ' ἂν εἴη ταῦτα, ὦ Εὐθύφρων, τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς;

ΕΥΘ. Τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα καί, ὅπερ ἐγὼ

10 ἄρτι ἔλεγον, χάρις;

b ΣΩ. Κεχαρισμένον ἄρα ἐστίν, ὦ Εὐθύφρων, τὸ ὄσιον, ἀλλ' οὐχὶ ὠφέλιμον οὐδὲ φίλον τοῖς θεοῖς;

ΕΥΘ. Οἶμαι ἔγωγε πάντων γε μάλιστα φίλον.

ΣΩ. Τοῦτο ἄρ' ἐστὶν αὐτῷ, ὡς ἔοικε, τὸ ὄσιον, τὸ τοῖς

5 θεοῖς φίλον.

ΕΥΘ. Μάλιστα γε.

ΣΩ. Θαυμάση οὖν ταῦτα λέγων ἐάν σοι οἱ λόγοι φαίνωνται μὴ μένοντες ἀλλὰ βαδίζοντες, καὶ ἐμὲ αἰτιάση τὸν Δαίδαλον βαδίζοντας αὐτοὺς ποιεῖν, αὐτὸς ὢν πολὺ γε
10 τεχνικώτερος τοῦ Δαιδάλου καὶ κύκλω περιούντα ποιῶν; ἢ οὐκ αἰσθάνη ὅτι ὁ λόγος ἡμῖν περιελθὼν πάλιν εἰς ταῦτόν
c ἤκει; μέμνησαι γάρ που ὅτι ἐν τῷ πρόσθεν τό τε ὄσιον καὶ τὸ θεοφιλὲς οὐ ταῦτόν ἡμῖν ἐφάνη ἀλλ' ἕτερα ἀλλήλων· ἢ οὐ μέμνησαι;

ΕΥΘ. Ἐγώ γε.

5 ΣΩ. Νῦν οὖν οὐκ ἐννοεῖς ὅτι τὸ τοῖς θεοῖς φίλον φῆς ὄσιον εἶναι; τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίγνεται; ἢ οὐ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκοῦν ἢ ἄρτι οὐ καλῶς ὠμολογοῦμεν, ἢ εἰ τότε καλῶς, νῦν οὐκ ὀρθῶς τιθέμεθα.

a 1 ἐστὶν ἡμῖν T a 9 γέρα BT: δῶρα W: γρ. ἔργα W
b 9 Δαίδαλον] γρ. διδάσκαλον W γε om. T b 10 περιούντα B:
περιούντας T (sed s supra versum) Arm. c 1 πρόσθεν T: ἔμπροσθεν
B c 3 οὐ B: οὐδὲ T c 8 ὠμολογοῦμεν pr. BT

ΕΥΘ. Ἔοικεν.

10

ΣΩ. Ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον τί ἐστι τὸ ὄσιον, ὡς ἐγὼ πρὶν ἂν μάθω ἐκὼν εἶναι οὐκ ἀποδειλιάσω. ἀλλὰ μὴ με ἀτιμάσης ἀλλὰ παντὶ τρόπῳ προσσχὼν τὸν d
νοῦν ὅτι μάλιστα νῦν εἶπε τὴν ἀλήθειαν· οἶσθα γὰρ εἴπερ
τις ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος εἶ ὥσπερ ὁ Πρωτεύς
πρὶν ἂν εἴπῃς. εἰ γὰρ μὴ ἤδησθα σαφῶς τό τε ὄσιον καὶ τὸ
ἀνόσιον, οὐκ ἔστιν ὅπως ἂν ποτε ἐπεχείρησας ὑπὲρ ἀνδρὸς 5
θητὸς ἀνδρα πρεσβύτην πατέρα διωκάθειν φόνου, ἀλλὰ καὶ
τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν μὴ οὐκ ὀρθῶς αὐτὸ
ποιήσοις, καὶ τοὺς ἀνθρώπους ἡσχύνθῃς· νῦν δὲ εὖ οἶδα ὅτι
σαφῶς οἶε εἰδέναι τό τε ὄσιον καὶ μὴ. εἶπε οὖν, ὦ βέλτιστε e
Εὐθύφρων, καὶ μὴ ἀποκρύψῃ ὅτι αὐτὸ ἡγή.

ΕΥΘ. Εἰς αὐθις τοίνυν, ὦ Σώκρατες· νῦν γὰρ σπεύδω
ποι, καὶ μοι ὦρα ἀπιέναι.

ΣΩ. Οἶα ποιεῖς, ὦ ἑταῖρε. ἀπ' ἐλπίδος με καταβαλὼν 5
μεγάλῃς ἀπέρχῃ ἣν εἶχον, ὡς παρὰ σοῦ μαθὼν τά τε ὄσια
καὶ μὴ καὶ τῆς πρὸς Μέλητον γραφῆς ἀπαλλάξομαι, ἐνδειξά-
μενος ἐκείνῳ ὅτι σοφὸς ἤδη παρ' Εὐθύφρονος τὰ θεῖα γέγονα 16
καὶ ὅτι οὐκέτι ὑπ' ἀγνοίας αὐτοσχεδιάζω οὐδὲ καινοτομῶ
περὶ αὐτά, καὶ δὴ καὶ τὸν ἄλλον βίον [ὅτι] ἄμεινον βιω-
σοίμην.

© 11 τί ἐστιν ὄσιον T d 1 προσσχὼν scripsi: προσέχων B:
προσχὼν T e 4 ποι] που pr. T a 3 ὅτι secl. Schanz

NOTES

- 2 a 1 νεώτερον] ‘out of the common.’ Cp. νεωτερίζειν used of innovations.
- 2 Λυκείῳ] The Lyceum was a gymnasium on the east side of Athens, outside the walls. It is mentioned also as a resort of Socrates at the beginning of the Euthydemus, 271 a. It was here that Aristotle used to lecture as he walked up and down. Hence his followers became known as the Peripatetic school and were associated with the Lyceum.
- διατριβὰς] The meaning hovers between ‘mode of spending time’ and ‘place where time is spent’. L. and S. here render ‘haunts’. Cp. Charm. 153 a οἶον δὲ διὰ χρόνου ἀφιγμένος ἀσμένως ἦα ἐπὶ τὰς ξυνήθεις διατριβὰς.
- 3 βασιλέως] The ‘king’ archon was the only survival at Athens of the heroic type of monarchy. Certain priestly functions were still left to the ‘king’. An indictment for impiety came under his jurisdiction, and it was he who brought a charge of murder before the Areopagus. His wife was called ‘queen’. Cp. the *rex sacrificulus* at Rome.
- βασιλέως στοάν] Spoken of elliptically in Charm. 153 a as τῆς βασιλικῆς. At the end of the Theaetetus, 210 d, Socrates excuses his departure on the ground that he has to meet his indictment at this place—*νῦν μὲν οὖν ἀπαντητέον μοι εἰς τὴν τοῦ βασιλέως στοάν ἐπὶ τὴν Μελήτου γραφὴν, ἣν με γέγραπται*. A στοά was a kind of cloister. From another such building, the στοὰ ποικίλη, where Zeno afterwards taught, the Stoic sect derived its name.
- 4 πρὸς τὸν βασιλέα] ‘before the king.’ The acc. because Socrates has to go before the king to meet the indictment.
- 5 Ἀθηναῖοί γε] The γε is sufficiently rendered by laying a stress on the word ‘Athenians’. But the force imparted by this little particle is as follows—‘Whatever other people who make less pretension to correctness of speaking may call it, the Athenians at any rate call it an indictment.’ The name γραφή was applied in strict propriety to a charge of some offence against the state. A private suit was a δίκη, though the latter name was often used more widely.
- ὦ Εὐθύφρων] The voc. throughout our text is the same as the nom., but as quoted by Eusebius it is ὦ Εὐθύφρον.
- b 2 ἐκεῖνό γε καταγνώσομαι] ‘pay you so bad a compliment as to suppose.’ Καταγνώσκειν is often thus used of an unfavourable judgement passed on some one, e. g. Apol. 25 a πολλὴν γ’ ἐμοῦ κατέγνωκας δυστυχίαν, Meno 76 c καὶ ἅμα ἐμοῦ ἴσως κατέγνωκας ὅτι εἰμι

ἡττων τῶν καλῶν, Alc.² 143 c ἀλλὰ μὴν οὐδ' ἐκείνό σου καταγνώσομαι.

8 ἀγνῶς] Rep. 375 e γνωρίμους . . . ἀγνώτας. Rather a poetical word.

9 τῶν δήμων] 'by deme.' The whole of Attica was portioned out into upwards of a hundred demes or parishes. A citizen was registered as belonging to that deme to which his family belonged in the time of Cleisthenes. He might change his abode, but not his deme. See Bury, Hist. of Greece, p. 212.

10 τετανότριχα] 'lank-haired.' Astrologers maintained that a man who was born under the sign of the Virgin was τετανότριξ. The opposite of this word is οὐλόκομος. The opposite of ἐπίγρυπος is σιμός, 'snub-nosed.' Sext. Emp. adv. M. I 267, V 95. To the personal description of Meletus in the text we may add the fact that he was a poet. See Apol. 23 e.

C 2 ἦντινα ;] 'What indictment (do you ask)?' A question thus repeated is regularly introduced by the indirect interrogative, since it is dependent on a verb of asking understood. Cp. Hipp. Ma. 292 c πῶς δῆ; φήσω ἐγώ. ὅπως; φήσει: Laws 645 d πρὸς τί . . . πρὸς ὅτι, 662 a καὶ πῶς . . . ; ὅπως; So very often in Aristophanes, e. g. Ran. 198 τί ποιεῖς; ὅτι ποιῶ; Ach. 594-5, 959; Av. 164, 299, 608, 960, 996, 1498 (πηνίκα . . . ; ὀπηνίκα;), 1529. There is an exception in Av. 1233-4 ποίοις θεοῖς; ποίοισιν;

3 ἐγνωκέμαι] Perf. with pres. meaning, like εἶδέναι.

5 τίνες] Supply εἰσίν.

κινδυνεύει] This personal use of κινδυνεύειν, where we should say 'it may be that', is very common in Plato. Cp. Meno 71 a ᾧ ξένε, κινδυνεύω σοι δοκεῖν μακάριός τις εἶναι, 'stranger, it may be that you think me a gifted person.'

6 ἀμαθίαν] ἀμαθία is that crass ignorance which mistakes itself for knowledge, as opposed to mere ἄγνοια. See Apol. 29 b and cp. Lysis 218 a, b; Soph. 229 c: Alc.¹ 117 d, 118 b: Laws 691 a, 819 a.

διαφθείροντος] In agreement with the ἐμοῦ latent in ἐμήν.

7 ἔρχεται κατηγορήσων] 'he is coming to accuse.' ἔρχεσθαι is not so distinctly an auxiliary verb here as it is in other passages, e. g. Phaedo 100 b ἔρχομαι [γὰρ] δὴ ἐπιχειρῶν σοι ἐπιδείξασθαι, Prot. 313 a ἔρχει ὑποθήσων, Ion 533 c καὶ ἔρχομαί γέ σοι ἀποφανόμενος (Cobet ἀποφανόμενος). Plato, it would seem, uses it with a pres. or with a fut. prtcp. Other writers prefer the fut., e. g. Hdt. vii. 49 ἔρχομαι ἐρέων, 102 ἔρχομαι δὲ λέξων (in Lucian, Quom. Hist. 18, an imitator of Hdt. is made to say ἔρχομαι ἐρέων), Ar. Ach. 907 καὶ μὴν ὄδὶ Νίκαρχος ἔρχεται φανῶν. Other verbs of going are used similarly.

d 1 ὀρθῶς γάρ] Supply ἄρχεσθαι.

3 a 1 ἐκκαθαίρει] As though Socrates were a weed or a caterpillar.

- 6 βουλοίμην ἄν] *vellem equidem*.
 ὄρρωδῶ] A very strong word—‘I am horribly afraid’. Symp. 213 d ὡς ἐγὼ τὴν τούτου μανίαν . . . πάνυ ὄρρωδῶ, Alc. 135 e ὄρρωδῶ δέ . . . μὴ ἐμοῦ τε καὶ σοῦ κρατήσῃ.
- 7 ἀτεχνῶς] ‘simply,’ ‘absolutely.’ An adverb of asseveration very common in Plato and colloquial Greek. It is to be distinguished from ἀτέχνως, ‘unskilfully.’
 ἀφ’ ἐστίας ἀρχεσθαι] Proverbial for beginning at the very beginning of anything, since sacrifices were offered to Hestia before the other deities. Cp. Crat. 401 b ἄλλο τι οὖν ἀφ’ Ἐστίας ἀρχώμεθα κατὰ τὸν νόμον; Ar. Vesp. 846 ἀφ’ Ἐστίας ἀρχόμενος ἐπιτρίψω τινά, Philo Leg. ad C. § 4 τὸ λεγόμενον δὴ τοῦτο ‘ἀφ’ ἐστίας’ ἤρξατο, in Flac. § 13 ad fin.: Plut. Mor. 549 E ὡσπερ ἀφ’ ἐστίας ἀρχόμενοι πατρώας. The saying is treated of by Erasmus in his Adagia, Chil. L, Cent. vi, Prov. 83.
- b 1 οὔτω γε] i. e. without due explanation.
- 3 νομίζοντα] The word νομίζειν is suggestive of νόμισμα, ‘currency.’ Socrates is represented as coining new gods, instead of letting the old ones pass.
 τούτων αὐτῶν ἔνεκα] These words merely repeat and emphasize ὡς καινοὺς . . . νομίζοντα. This is an instance of what Riddell called Binary Structure.
- 5 μανθάνω] ‘I understand.’
 ὅτι δὴ] ‘It is because.’ So in 9 b: Rep. 332 a, 402 e, 568 e.
 τὸ δαιμόνιον] ‘the supernatural something.’ If we are to supply a substantive, it will probably be σημεῖον. Cp. Apol. 40 b τὸ τοῦ θεοῦ σημεῖον, c τὸ εἰωθὸς σημεῖον. In Apol. 31 d the thing is left in the vagueness of the neuter, as here, ὅτι μοι θεῖόν τι καὶ δαιμόνιον γίγνεται, but it is there explained that it was ‘a sort of voice occurring, which, whenever it occurs, always diverts me from whatever I am about to do, though it never incites me’. Hence in Apol. 40 a it is spoken of as ἡ εἰωθυῖά μοι μαντική ἢ τοῦ δαιμονίου. Cp. also Theaet. 151 a; Theag. 128 d, e, 129 b τὸ εἰωθὸς σημεῖον τὸ δαιμόνιον.
- 6 καινοτομοῦντος] Cp. 5 a, 16 a.
- 7 ὡς διαβαλῶν] ‘with intent to misrepresent you.’ Cp. Apol. 19 a τὴν διαβολήν, which Riddell renders ‘calumny believed’, i. e. ‘prejudice’. The essential nature of calumny comes out in our word ‘devilish’, to which Hebrew as well as Hellenic thought has contributed.
- 8 εὐδιάβολα] Laws 944 b εὐδιάβολον κακὸν καλλύνων.
- C 2 καταγελῶσιν] ‘they laugh me down.’ Cp. the substantive κατά-γελως in Crito 45 e.

- 3 οὐδὲν ὅτι οὐκ] The masc. οὐδεὶς ὅστις οὐ(κ) = every one, and the neut. οὐδὲν ὅτι οὐ(κ) = everything. See note on Meno 70 c.
- 4 πᾶσι τοῖς τοιούτοις] i.e. all those who have some knowledge above that of the vulgar, which was just what Socrates disclaimed. See especially Ion 532 d, e.
- 5 δμῶσε ἰέναι] A metaphor from encountering an enemy in battle, 'meet them boldly' (Adam), 'close with them' (Graves).
- 7 οὐδὲν πρᾶγμα] Just like our 'no matter'. Cp. e below οὐδὲν ἔσται . . . πρᾶγμα, 'it will be no matter' = it will come to nothing, 4 d οὐδὲν ὄν πρᾶγμα.
- 9 διδασκαλικόν] 'inclined to teach.' This is what Socrates was and what Euthyphro was not.
καὶ ἄλλους] This point is brought out in the Apology 19 b, where the supposed indictment brought by popular prejudice against Socrates ends with the words καὶ ἄλλους ταῦτὰ ταῦτα διδάσκων.
- d 1 εἴτ' οὖν φθόνῳ] 'whether indeed it be out of envy.'
- 3 πέρι] The accent is thrown back because the prep. follows its case.
οὐ πάνυ ἐπιθυμῶ] 'I am not particularly desirous.' This is always the meaning of οὐ πάνυ (= Lat. *non omnino*), though it may often, as here, by an ironical meiosis imply 'not at all' (= *omnino non*).
- 5 δοκεῖς σπάνιον κτλ.] 'have a reputation for making yourself scarce,' or 'for reserve'.
- 7 φιλανθρωπίας] Xenophon (Mem. I. 2 § 60) claims this virtue for Socrates on the ground of his never teaching for pay. Prometheus, like Socrates, suffered for his φιλόφρωνος τρόπος. If the dialectic of Socrates had been confined to himself, Athens would have endured him, but when sons began to use it on their fathers, 'the Church was in danger.'
ὅτιπερ] 5 d : Rep. 492 e ὅτιπερ ἂν σωθῆ.
- 8 ἐκκεχυμένως] Lat. *effuse*, 'without the least reserve.'
- 9 προστιθεὶς ἂν ἠδέως] 'being glad to pay.' We cannot put a participle into the conditional.
εἰ μὲν . . . εἰ δέ] This is the natural form for a disjunctive of which both members are affirmative. Cp. 10 e, 11 a : Apol. 30 b : Hipp. Ma. 294 d. For εἰ μὲν . . . εἰ δὲ μή see 4 b note. There are several instances in which εἰ δέ following εἰ μὲν is elliptically equivalent to εἰ δὲ μή, e.g. Symp. 212 c : Alc.¹ 114 b : Euthd. 285 c.
- 10 νυνδῆ] νῦν is 'now', but νυνδῆ, 'just now.' Cp. 5 c.
- e 2 διαγαγεῖν] 'to spend one's time.' Hence διαγωγή, 'way of spending time.'

σπουδάσονται] The indicative to express the likely contingency—
‘but if they are going to be serious’.

3 ὑμῖν τοῖς μάντεσιν] ‘seers like you.’

5 ἀγωνίῃ] A metaphor from the stadium. Cp. Apol. 34 c ἐλάττω
τουτου τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος. The form of the 2nd pers.
sing. in -ῃ is now considered classical, not that in -ει. Exceptions
are βούλει, οἶει, ὄψει, and sometimes ἔσει.

τὴν ἐμήν] sc. ἀγωνιῆσθαι.

4 a 1 αὐ] Carrying us back to καταγελώσιν ὡς μαινομένου in c.

2 πετόμενόν τινα] The Greek equivalent of our proverbial expres-
sion ‘a wild-geese chase’.

διώκει] The two meanings of this word, the physical and the
legal, easily lend themselves to punning. Cp. Ar. Ach. 698 :

εἶτα Μαραθῶνι μὲν ὅτ' ἤμιν ἐδιώκομεν

νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα.

3 ὅς γε] Giving a reason, like the Lat. *quippe qui*.

εὖ μάλα] Cp. Crito 49 d σκόπει δὴ οὖν καὶ σὺ εὖ μάλα : Soph. 223 c
εὖ μάλα ποικίλης, 233 d : Gorg. 496 c εὖ μάλα σκεψάμενος : Rep. 457 e
εὖ μάλ' ἂν ἀμφισβητηθείη.

b 1 αὐτό] Used vaguely, like our ‘it’. The meaning is ‘to do what you
are doing’. Cp. Apol. 21 b : Meno 73 c : Tim. 50 a : Eur. Hec. 973.

πόρρω . . . ἐλαύνοντος] Cp. Crat. 410 e πόρρω ἤδη οἶμαι σοφίας
ἐλαύνειν, Gorg. 486 a τοὺς πόρρω ἀεὶ φιλοσοφίας ἐλαύνοντας.

4 ὁ τεθνεώς] ‘the man who has been killed.’ *θνήσκειν* is the virtual
passive of *κτείνειν*, as *πάσχειν* of *ποιεῖν*, *φεύγειν* of *διώκειν*, *μανθάνειν*
of *διδάσκειν*, *ὀφλισκάνειν* of *καταδικάζειν*, *ἐκίπτειν* of *ἐκβάλλειν*, and
so on.

6 ἐπεξῆσθα φόνου αὐτῷ] For the cstr. cp. 4 d, e, 6 d : Laws 866 b
ἐπεξίτω μὲν φόνου τῷ κτείναντι. ἐπεξῆσθα = ἐπεξήεσθα. The suffix -θα
of the 2nd pers. is regular in Attic in the impf. of *ίεμαι*. Cp. ἦσθα,
ἔφησθα, ἤδησθα 15 d, διήεσθα Tim. 26 c. In *οἶσθα* we have it in a
primary tense. In Homer it is found also in the conj. and opt. moods.

9 φυλάττειν] ‘to observe.’

εἰ μὲν . . . εἰ δὲ μή] For this particular combination of particles,
which in Plato at least is not so common as might be supposed,
cp. 5 a, b : Phaedo 76 d, e : Ceb. Tab. line 39 (ed. Jerram). Equiva-
lents for it in Plato are *εἰ μὲν . . . ἂν δὲ μή* Crat. 387 c : *εἰ μὲν . . .
εἰ δὲ μή* Symp. 185 d, 212 d : Hipp. Ma. 295 b : Laws 631 b, c (cp.
Ceb. Tab. line 192, Potyb. vi. 39 § 6) : *εἰ μὲν . . . εἰ δὲ μή* Menex.
234 b, Rep. 360 e, 401 e : *εἰ μὲν . . . εἰ δὲ μή* Phaedo 86 e : *εἰ . . . εἰ
δὲ μή* Phaedo 116 d.

10 ἐν δίκῃ] A phrase common in Plato, e. g. 6 a : Phaedr. 226 a,
275 e, 277 d. Cp. Ar. Nub. 1379 νῆ τὸν Δί' ἐν δίκῃ γ' ἄν.

ἐάνπερ] 'at least if.' Cp. 6 b 6, 9 b, c : Meno 72 d. ἴσον in the next line seems to mean 'equal to that of the murderer'.

c 2 καὶ μὴ ἀφοσοῖς] 'instead of purifying.'

3 τῇ δίκῃ ἐπεξιών] Laws 754 e ὁ βουλευθεὶς ἐπεξίτω τῇ δίκῃ.

ἐπεὶ] 'though.' The thought is as follows—'Not that in the present case the person killed was a stranger, since' &c. For this elliptical use of ἐπεὶ cp. 9 b : Apol. 19 e, 20 a.

πελάτης] 'a dependant.' Only here in Plato. It is the word which was afterwards used to translate the Lat. *cliens*.

5 παροινήσας] 'having become the worse for liquor.' See the conduct of a παροίνιος ἀνὴρ ascribed to War by Aristophanes, Ach. 981-7.

6 ἀποσφάττει] Used again by Plato in Gorg. 471 b ἀπέσφαξε . . . ἀμφοτέροισι.

8 τοῦ ἐξηγητοῦ] 'the Interpreter.' Used in the pl. in 9 a. The word is frequent in the Laws, e. g. 871 c νομοφύλακες μετ' ἐξηγητῶν καὶ μάντεων καὶ τοῦ θεοῦ. In Rep. 427 c the Delphian Apollo is declared to be the πάτριος ἐξηγητής of all men, 'seated in the middle of the earth at its navel.'

ὅτι χρεῖη ποιεῖν] 'what was the proper thing to do.'

d 2 εἰ καὶ ἀποθάνοι] 'if he did die.'

3 ὅπερ οὖν καὶ ἔπαθεν] 'which was just what happened to him.'

5 ταῦτα δὴ οὖν] 'that then is why,' further explained by ὅτι ἐγὼ κτλ. Cp. Apol. 23 b : Symp. 174 a ταῦτα δὴ ἐκαλλωπισάμην, ἵνα καλὸς παρὰ καλὸν ἴω : Prot. 310 e ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω παρὰ σέ, ἵνα ὑπὲρ ἐμοῦ διαλεχθῆς αὐτῷ : Xen. Cyr. i. 4 § 27 ταῦτ' ἄρα . . . καὶ ἐνεώρας μοι, 'then that is why you were looking at me.'

9 οὐ δεῖν] The οὐ here is a mere echo of the οὔτε above, and has no effect on the sense.

e 1 ὕόν] Supposed now to be the classical spelling for *υῖόν*.

5 a 4 τῆς γραφῆς τῆς πρὸς Μέλητον] 'the indictment in which I have to face Meletus.' Cp. 15 e 7.

5 λέγοντα] The Scholiast thinks it worth pointing out that this is not in the dat. to agree with μοι. But such a change to the acc. and inf. is quite common. Cp. Crito 51 d λαβόντα : Alc.¹ 143 e : Hipp. Ma. 298 c εἰδόντα. Hdt. vii. 141 λαβοῦσι . . . ἐλθόντας.

b 2 λάχε δίκην] λαγχάνειν δίκην is the ordinary phrase for bringing an action. The Scholiast says that the λαγχάνειν is due to the order of hearing having been determined by lot. Socrates here slips into the wide use of δίκη, in which it covers γραφή.

5 ἄν] = ἐάν. 'ἐάν is simply εἰ ἄν (with interchange of quantities),' Sonnenschein, Gk. Gr. 354* Obs. The contraction ἄν is not used by

the Tragedians. But it is to be found in Thucydides and is common in Plato.

ἀφίη τῆς δίκης] 'release me from the proceedings.'

6 αὐτὰ ταῦτα κτλ.] 'to mention in court this very challenge which I gave him.'

C I ὀπη σαθρός ἐστίν] 'his weak point.' Phlb. 55 c εἶ πῆ τι σαθρὸν ἔχει, πᾶν περικρούωμεν, Gorg. 493 e τὰ δ' ἀγγεῖα τετρημένα καὶ σαθρά. Badham pointed out that σαθρός is connected with σήθω in the same way as σαπρός with σήπω. The metaphor then is from a leaky vessel.

πολὺ . . . πρότερον] With the comp. we might have had πολλῶ.

4 καὶ ἐγὼ τοι κτλ.] 'It is just as holding this opinion that I too,' &c.

6 σέ μὲν] though apparently more guilty of impiety than I.

9 ποῖόν τι] This question asks for a regular definition, consisting of genus (τί) and difference (ποῖον).

d 4 ἰδέαν] 'Stylistic observations place the Euthyphro at the beginning of Plato's literary career,' Lutoslawski, The Origin and Growth of Plato's Logic, p. 200 n. It is therefore probable that we have here the first appearance of this important word in Plato. It is best rendered by 'form'.

κατὰ τὴν (μὴ) ὁσιότητα] The reading of T ἀνοσιότητα seems preferable to the insertion of μὴ. But Adam takes κατὰ τὴν ὁσιότητα in the sense of 'as the holy has'. This is also the view of the Scholiast O who explains the words to mean ὁμοίως or παραπλησίως τῇ ὁσιότητι.

πᾶν ὅτιπερ κτλ.] 'whenever a thing is of a nature to be unholy.'

8 λέγω τοίνυν] Euthyphro, who has not yet grasped what is required of him, adduces his own conduct as an example of the holy, instead of giving a general definition.

10 ἔάντε . . . ἔάντε . . . ἔάντε] For the triple alternative cp. Crito 51 b: Phlb. 15 e ἄν τε . . . ἄν τε . . . ἄν τε. So also Arist. E. N. iv. 3 § 7. Two alternatives are usual, as in Crat. 390 a: Alc.² 149 c ἄν τε ἀγαθὰ ἄν τε κακά: Ant. 138 e ἔάν τε . . . ἔάν τε: Euthd. 272 b ἔάν τε . . . ἔάν τε: Hipp. Ma. 294 b ἄν τε . . . ἄν τε: Laws 639 b ἄν τε . . . ἄν τε. But sometimes we get four, as in Gorg. 508 d ἄν τε . . . ἔάν τε . . . ἔάν τε . . . ἔάν τε: Laws 660 e ἔάν τε . . . ἔάν τε . . . καὶ ἔάν . . . καὶ μή.

e 2 ἐπεὶ] Mr. Graves gives the force of this particle by translating—'Why, just look.' Lit. Since (if you doubt it) look.

3 τοῦ νόμου ὅτι οὕτως ἔχει] Greek idiom for 'that the law is so'.

5 μηδ' ἂν . . . ὧν] 'no matter who he may be.' We might have

expected *πατήρ*, but this is generalized into *ὄστισούν*—not even if he be—no matter who.

5 *αὐτοὶ γὰρ οἱ ἄνθρωποι*] Why *αὐτοί*? It seems to contain a reference to *καὶ ἄλλοις*—‘a thing which I have told people before . . . For people themselves’, &c. This is quite the way in which conceited persons talk, as though it were a question between them and the whole world. This passage down to *ἐκπλαγήσῃ* 6 c 7 is quoted in Eusebius’ *Praeparatio Evangelica* xiii. 4.

6 *τυγχάνουσι*] *τυγχάνειν* is used of what is as a matter of fact, without question raised as to its cause.

6 a 1 *καὶ τοῦτον κτλ.*] *καί* = *καίτοι*, ‘and yet.’ With this passage about Zeus cp. Rep. 378 b *οὐδὲ λεκτέον νέφ ἀκούοντι ὡς ἀδικῶν τὰ ἔσχατα οὐδὲν ἂν θαυμαστὸν ποιῶι, οὐδ’ αὖ ἀδικοῦντα πατέρα κολάζαν παντὶ τρόπῳ, ἀλλὰ δρᾶν ἂν ὕπερ θεῶν οἱ πρῶτοί τε καὶ μέγιστοι.*

τὸν αὐτοῦ πατέρα] Cronus. The story is told in Hesiod, Theog. 453-500. If *Κρόνος* = *χρόνος*, the allegorical meaning of Cronus consuming his offspring is plain on the surface. Eusebius (Pr. Ev. xiii. 4) has here *αὐτὸν αὐτοῦ*.

2 *κατέπινεν*] Hes. Theog. 459 *καὶ τοὺς μὲν κατέπινε Κρόνος μέγας.*

αὐτὸν αὐτοῦ] Uranus, Hes. Theog. 133, 137.

3 *ἐκτεμεῖν*] Hesiod, Theog. 180, 181.

4 *ἐπεξέρχομαι*] In 5 d 10 the inf. was *ἐπεξιέναι*. *ἔλμι* is fut. in sense; so *ἔρχομαι* is used for the pres.

5 *τὰ ἐναντία*] The contradiction lies in condemning the conduct of Euthyphro and justifying that of the Gods.

6 [*οὔ*] *οὔνεκα*] *οὔνεκα* = *οὐ ἔνεκα*, but this was forgotten and *οὔνεκα* came to be used as equivalent to *ἔνεκα*, so that *οὔ οὔνεκα* is a possible pleonasm. Eusebius quotes the words as *οὐ ἔνεκα*.

b 1 *καὶ ἡμῖν*] ‘for persons like myself.’

3 *πρὸς φίλιον*] *πρὸς Φιλίου* occurs as here in Gorg. 500 b, 519 e, but we have *πρὸς Διὸς Φιλίου* in Phdr. 234 e and Minos 321 c, while in Alc. 109 d we find *μὰ τὸν Φίλιον τὸν ἐμόν τε καὶ σόν, ὃν ἐγὼ ἦκιστ’ ἂν ἐπιορκήσαιμι*. As every individual had at last his *Δαίμων* and his *Τύχη*, so it might be gathered from the last passage (which is perhaps a proof of late origin) that every particular friendship had its presiding *Ζεὺς Φίλιος*.

c 1 *τά τε ἄλλα ἱερά*] ‘our temples in general.’

2 *τοῖς μεγάλοις Παναθηναίοις*] Eusebius has *ἐν* before these words.

ὁ πέπλος] See a reference to this robe in Eur. Hec. 466-74 and another in Iph. in T. 222-4. We have either a reference to, or an anticipation of, this Athenian custom in the robe presented to Athene *ἐν πόλει ἄκρη* in Iliad vi. 88. With the whole passage cp. Rep.

378 c, d πολλοῦ δεῖ γιγαντομαχίας τε μυθολογητέον αὐτοῖς καὶ ποικιλτέον κτλ.

3 ἀνάγεται] Quite literally, because of the ascent to the Acropolis.

9 νυνί] 'just at present.' 9 e 8.

d 11 εἶδος] We had better render this by 'kind', as it gave rise to the Latin *species*. But no distinction is intended here between εἶδος and ἰδέα. The word is taken from common speech. Cp. Thuc. ii. 50 τὸ εἶδος τῆς νόσου.

ἔφησθα] 5 d. Euthyphro had assented to this when it was put into his mouth by Socrates.

e 4 εἰς ἐκείνην ἀποβλέπων] Cp. the similar language in the Meno (72 c) about the εἶδος of virtue.

παραδείγματι] 'pattern.' In the Meno Socrates having defined figure and colour by way of examples says 'and you have received the patterns from me'. In the Republic 592 b Socrates says of the ideal state—'Well, perhaps it is laid up in heaven as a pattern for him who wishes to look upon it, and by so doing to settle himself there'. In this dialogue the pattern is not being thought of as one for imitation, but as an original whereby to judge of the fidelity of the copy. If we know the pure form of holiness, we shall be able to judge whether a given piece of conduct is holy or not.

7 οὕτω] 'in your way.' Οὕτως has almost always a connexion with the second person. Cp. 7 a ὡς ἐγὼ ἐξήτουν, and see note on Meno 81 e.

10 προσφιλέ] προσφιλέης is an equivalent for φίλος. Cp. Eur. Hec. 982-3: φιλή μὲν εἶ σύ, προσφιλέες δέ μοι τόδε στρατεύμ' Ἀχαιῶν.

7 a 2 παγκάλως] Euthyphro has now grasped the form of a definition, but it remains to be seen whether his attempt is materially sound.

3 ἀληθῶς] sc. ἀπεκρίνω.

4 δῆλον ὅτι] 'of course.' The two words are sometimes written as one. They may be thrown into a sentence as here and in 9 b or may come at its close, as in Crit. 53 a: Euthd. 301 e; Alc.² 149 b: Laws 648 b; Arist. E. N. i. 13 § 5 περὶ ἀρετῆς δὲ ἐπισκεπτέον ἀνθρωπίνης δῆλον ὅτι. With the sentence as a whole cp. Prot. 328 e ὁ δῆλον ὅτι Πρωταγόρας ῥαδίως ἐπεκιδιδάξει, ἐπειδὴ καὶ τὰ πολλὰ ταῦτα ἐξεδίδαξε.

ὡς] 'that', not 'how', which would be ὅπως or πῶς.

6 τί λέγομεν] The attempted definition being regarded as the joint concern of Euthyphro and Socrates.

τὸ μὲν θεοφιλέες κτλ.] 'the thing or a person whom the Gods love.' The person comes in as an afterthought. It occurs to Socrates as he speaks that the thing may be a person.

- b 1** εἴρηται γάρ] The fact of its having been said by himself is a presumption in Euthyphro's mind of its having been said well. These words are wanted in the text as *καὶ τοῦτο εἴρηται* refers back to them.
- 3** ἔχθρα ἐστίν] The *ὅτι* at the beginning does for all three verbs.
- 6** τίνων] The introduction of a question by an oblique case is a thing to which English does not lend itself. We have to bring the question to the front—'What are the things, my good sir, difference about which causes enmity and bad passions?' These questions, which are brought in as it were by a side-wind, are often very difficult to translate, e.g. below **7 c 10**, **13 d**: Rep. 332 c *ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἰατρικὴ καλεῖται*;
- 8** ὁπότερα πλείω] The pl. is quite logical, the comparison being really between two sets of things.
- 9** ἂν ἡμᾶς ποιοῖ] The *ἂν* at the beginning of the sentence was only meant to prepare us for this. Cp. Apol. 40 d, where there is a double use of the premonitory *ἂν*: Alc.² 142 c, d *οἱ δὲ πολλοὶ οὔτε ἂν τυραννίδος διδομένης ἀπόσχονται ἂν . . . ἀλλὰ κἂν εὔξαιτο ἂν γενέσθαι*: Tim. 29 e.
- 10** ἐπὶ λογισμῶν] 'to reckoning,' i.e. we should appeal from sense to reason.
- c 1** ἀπαλλαγεῖμεν] This is the classical form, not that in *-ειημεν*. Cp. below *διακριθεῖμεν . . . εἶμεν*, Phlb. 44 d *βουλευθεῖμεν*, Parm. 127 a *παρεῖμεν*, 149 c, and Phlb. 24 d *εἴτην*. So in Alc.¹ 128 e *γνοῖμεν*.
- 7** ἰσάναί] Cp. Wisd. xi. 20 *ἀλλὰ πάντα μέτρῳ καὶ ἀριθμῷ καὶ σταθμῷ διέταξας*, 2 Esdras iv. 36, 37 'For he hath weighed the world in the balance; and by measure hath he measured the times, and by number hath he numbered the seasons'.
- 10** ἐπὶ τίνα κρίσιν . . . ἀφικέσθαι] This is evidently meant from its form to balance *ἐπὶ λογισμῶν ἐλθόντες*, *ἐπὶ τὸ μετρεῖν ἐλθόντες*, *ἐπὶ τὸ ἰσάναί ἐλθόντες*. If so, this second question ought to be about some moral criterion corresponding to the physical criteria of number, measure, and weight. This question, however, is not gone into. The only answer given to *ἐπὶ τίνα κρίσιν* is *ἐπὶ ἰκανῆν κρίσιν* in **d 2**, **3**. For want of a competent decision men dispute in moral matters. According to Plato all acts of selfishness and injustice spring merely from an erroneous opinion about right.
- 12** πρόχειρον] Cp. Apol. 23 d.
- d 6** αὕτη ἡ διαφορά] Corresponding to *διενεχθέντες* in **c 10** and **d 2**.
- 8 a 10** ἡρόμην . . . ἡρώτων] It is not mere love of variety that prompts this change. *ἡρόμην* seems to be employed here as an aor., *ἡρώτων*

as an imperf. Now the aor. indicative of ἐρωτᾶν does not seem to be employed by Plato.

11 τοὔτῳ γε . . . ὅ] Like *id quod* in Latin, 'a thing which.'
ταύτῳ] 'at the same time.'

b 3 Κρόνῳ] The sentiments of Cronus ought to have been divided on this subject. His father suffered at his hands as he at the hands of his son.

4 Ἥρα] In Rep. 378 d Ἥρας δὲ δεσμούςς ὑπὸ νείεος we have a reference to the same legend as here. It is recounted by Pausanias (i. 20 § 2). Hera had flung away Hephaestus at his birth. Bearing a grudge against her for this, he sent her a present of a golden throne set with invisible chains, whereby, when she sat on it, she got bound. Hephaestus was deaf to the persuasions of the other Gods, but Dionysus, whom he trusted most, made him drunk and brought him to Olympus. There, we are left to infer, he was induced to release his mother. In Iliad xviii. 395-405 it is Hera herself who throws Hephaestus out of heaven in disgust at his lameness, not Zeus for defending her, as in Iliad i. 586-94.

8 ὡς οὐ δεῖ] Greek idiom requires a negative here, where the English does not. διαφέρεισθαι is treated as a verb of saying, and is followed by a statement of what is actually said. See Sonnenschein, Gk. Gr. 368 b Obs. Cp. c 1, 2 ἀμφισβητοῦντος ὡς . . . οὐ δεῖ δίκην δίδοναι, c. 10, d 1, &c.

c 5 φεύγοντες] 'in their efforts to escape.'

d 8 οὐκοῦν . . . πεπόνθασιν] 'Then are not the Gods also in just the same case?'

e 2 τοὔτο μὲν] We had an instance of μὲν without δέ before in 3 c 6 ἀλλὰ τὸ μὲν καταγελασθῆναι. This use is specially common with τοὔτο, the μὲν serving merely to throw a stress upon the pronoun—'This statement of yours is true (whatever may be thought of others).' Cp. Crat. 436 c: Phlb. 49 d: Alc.¹ 104 a, 122 d: Alc.² 143 b; Hipp. 226 e: Euthd. 278 e, 300 b, 301 c: Rep. 404 c: Laws 628 a, 686 c, 788 c. In all the above τοὔτο μὲν occurs without δέ following. In Euthd. 288 a we have οὗτος μὲν ὁ λόγος, and in Apol. 21 d τούτου μὲν τοῦ ἀνθρώπου (this man at all events): below 9 c 9 τούτου μὲν neut. See Meno 82 b note.

4 ἕκαστον] It is always the minor premiss of the syllogism which is in dispute, not 'Should injustice be punished?' but 'Is this act unjust?'

6 εἶπερ ἀμφισβητοῦσιν θεοί] Socrates always guards himself against admitting this, except for the sake of argument.

9 a 2 τεκμήριον] In the Logic of Aristotle a τεκμήριον is a convincing proof, as opposed to a mere σημείον or probable indication. Arist.

An. Prior. ii. 27 § 7 τὸ γὰρ τεκμήριον τὸ εἶδέναι ποιῶν φασιν εἶναι.

5 δεσμά] δεσμά, 'chains'; δεσμοί, 'cases of imprisonment.' Rep. 378 d Ἦρας δὲ δεσμοὺς ὑπὸ υἱέος (rhetorical use of pl.), Symp. 195 c. δεσμοί is sometimes used for 'chains', as in Tim. 73 b: Pausanias i. 20 § 2, but, acc. to Rutherford, 'no Attic writer every employed δεσμά for δεσμοί.' For δεσμά, 'chains,' cp. Acts xx. 23; Lucian, Prom. 1.

6 καὶ ὑπὲρ κτλ.] Still governed by the *ὡς* in a 2.

7 τοῦ τοιούτου δή] 'such an one as this.'

ἐπεξίναί καὶ ἐπισκήπτεσθαι] The rhetorical pleonasm is a symptom of suppressed indignation on the part of Socrates.

b 1 παντὸς μᾶλλον] 'more than anything,' i.e. 'above everything'. Common in Plato. Cp. Phaedo 67 b, 72 d, 87 c: Crat. 394 e: Phdr. 228 d, 236 c: Alc.¹ 124 b: Euthd. 290 b: Hipp. Ma. 295 e, 304 a: Rep. 518 e, 520 e, 595 a: Laws 630 c. The superlative of this expression, which, however, comes to much the same thing as itself, is πάντων μάλιστα, which we have in 15 b 3. The change of number is quite logical, since the comparative is dual, and compares only with one thing, while the superlative is plural, comparing with many things.

3 ἐγκωμιάζων] Acc. to Aristotle (E. N. i. 12 § 6) ἔπαινος is bestowed upon a good quality, while ἐγκώμια are reserved for achievements. Cp. Lys. 205 d πρὶν νενικηκέναι ποιεῖς τε καὶ ἄδεις εἰς σαυτὸν ἐγκώμιον.

5 ἐπεὶ] 'though.' Difficult indeed, but by no means impossible, since, &c. See 4 c n., 5 e n.

6 ὅτι] See note on 3 b 5.

7 δηλον ὅτι] 7 a 4 note.

c 3 ὅτι μάλιστα] *quam maxime*.

d 1 ἡγείσθων] Hermann's text has ἡγείσθωσαν, but this form is now regarded as post-classical.

ἀλλ' ἄρα τοῦτο κτλ.] 'But as for this correction which we are now making in the definition.' So far the holy has been 'what is loved by the Gods', now it is to be 'what is loved by all the Gods'.

4 οὐδέτερα ἢ ἀμφοτέρα] In strict logic only 'neither'. In the case of οὐδέτερα and ἀμφοτέρα and the like expressions, the preference for the pl. is very marked. Rep. 365 e οἷς ἢ ἀμφοτέρα ἢ οὐδέτερα πειστέον, 583 e ἢ καὶ δυνατὸν τὸ μηδέτερα ἢ ἀμφοτέρα γίγνεσθαι; For οὐδέτερα by itself see Polit. 258 a: Phlb. 43 c: Phdr. 228 a: Anter. 133 d: Lys. 218 e: Hipp. Ma. 294 a. For μηδέτερα see Parm. 165 d: Phlb. 43 d, e: Alc.² 139 a, 140 e. For ἀμφοτέρα see Phdr. 68 c: Lach. 187 a ἢ δώροισι ἢ χάρισιν ἢ ἀμφοτέρα: Gorg. 524 c, 477 d: Hipp. Mi. 375 d: Rep. 499 c: Laws 655 d.

- e 7 σκεπτέον] On the intellectual duty of inquiry cp. Phaedo 85 c, d : Meno 81 c, e.
- 0 a 5 λέγομέν τι] ‘Do we use the terms *brought* and *bringing*?’ The dialectic of Socrates started from current notions and endeavoured to attain truth by correcting them. Hence the frequency of this and the like formulas in the Platonic dialogues. Cp. Rep. 477 b λέγομέν τι δόξαν εἶναι ; Phaedo 65 d φημέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν ; Crat. 385 b, 421 a : Alc.¹ 128 a : Gorg. 454 c : Rep. 608 d καλεῖς τι ; Hipp. Mi. 373 c καλεῖς τινα δρομέα ἀγαθόν ; Euthd. 276 a καλεῖς δέ τινας, ἔφη, διδασκάλους ; See further Meno 75 d note.
- C 1 εἴ τι γίγνεται ἢ τι πάσχει] ‘if anything becomes or is affected in any way.’ The former τι seems to be subject and the latter cogn. acc.
- 2 οὐχ ὅτι γινόμενόν ἐστι γίγνεται] A kind of algebraical formula for any passive verb. The particular interpretation which we require is subjoined—οὐχ ὅτι φιλούμενόν ἐστιν φιλεῖται.
- 10 ὑπὸ ὧν] = ὑπὸ τούτων ὑφ’ ὧν. But in Greek a preposition is regularly omitted with the relative when it has been previously employed with the antecedent (Apol. 27 d, note), so that we should have ὑπὸ τούτων ὧν, which is here reduced to ὑπὸ ὧν. For the hiatus, cp. Meno 77 a κατὰ ὅλου. Cicero (Orator, § 151) mentions the frequent appearance of hiatus in Plato, not only in the Dialogues, where it might be considered intentional, but even in such a display of rhetoric as the Menexenus—‘in ea est crebra ista vocalium concursio, quam magna ex parte ut vitiosam fugit Demosthenes.’
- d 2 ἄλλο τι] The interrogative formula ἄλλο τι ἢ (= Lat. *nonne*) is an indirect way of indicating the affirmative by excluding the negative, like the Irishman’s proof of an alibi—‘Will you swear that this man was there that night?’ ‘Yes’. ‘How do you know?’ ‘Why where else would he be?’ On ἄλλο τι ἢ, see Crito 50 a n. When the phrase became stereotyped, the ἢ was often omitted. Cp. Theaet. 165 e : Parm. 143 b, 158 b : Symp. 200 d, e, 201 a : Alc.¹ 114 c : Hipp. 226 e : Charm. 173 a, b : Euthd. 276 a, 283 d, 284 b, 287 a, 298 a, 299 b : Hipp. Ma. 287 d, e, 296 b : Meno 82 c, 97 a : Rep. 337 c : Laws 660 e.
- e 9 εἴ γε . . . εἰ μὲν] For the superimposition of εἰ-clauses cp. Prot. 311 b : Gorg. 451 c, and see Meno 74 b note.
- 1 a 7 οὐσίαν . . . πάθος] Here we have the first appearance of the famous contrast between ‘essence’ and ‘accident’. πάθος was afterwards called συμβεβηκός. Parm. 128 c ἀλλὰ σὺ μὲν εἶπες τῶν συμβεβηκότων τι. How the transition of phrase might be effected appears from Laws 699 e ταῦτόν ἡμῖν συμβεβήκει πάθος ὅπερ Πέρσαις.

- 9 ὅτι πέπονθε κτλ.] Explanatory of πάθος—'that the holy has this accident'.
- b 3 ὀτιδῆ] Alc.² 143 c ἔστι γὰρ ὀτιοῦν πρᾶγμα ὅτῳ δὴ ὀπωσοῦν ἔχοντι ἄμεινον ἀγνοεῖν ἢ γιγνώσκειν;
- 7 περιέρχεται] 'moves about,' not 'goes round', which is expressed in 15 b by κύκλῳ περιεῖναι.
- c 1 Δαιδάλου] Cp. 15 b: Meno 97 d note. Socrates was originally a sculptor, but, according to the Scholiast, he was induced by Archelaus the philosopher to abandon his art. As all doctors were supposed to be descended from Asclepius, so all sculptors, it would seem, claimed descent from Daedalus. Cp. Alc.¹ 121 a. Daedalus is spoken of in Ion 533 a as the son of Metion, but his ultimate descent was from Hephaestus, and so from Zeus. His name is proverbial for curious and beautiful works (Rep. 529 d). In Laws 677 d he is vaguely spoken of as having existed some thousand or two thousand years before the supposed date of the dialogue. The Scholiast explains that it was the lifelike character of his works which gave rise to the idea that they walked about. He was the first to make a statue with the legs apart (περισκελές).
- 2 ἐπιθέμην] The regular word for laying down a statement, but here it doubtless contains a further reference to putting a statue in position.
- 4 νῦν δὲ σαι γὰρ κτλ.] This and the parallel passage in 14 c νῦν δὲ ἀνάγκη γάρ κτλ. are usually printed with a dash after νῦν δέ indicating something to be supplied. 'But as it is (not so), for.' Shilleto however in his note on Thuc. i. 25 § 4, maintained that the original meaning of γάρ was 'truly', 'verily', and that in such passages as the present there is no ellipse. If so, we should translate—'But as it is the assumptions are really yours.' Cp. Apol. 38 b note: Symp. 180 c: Lach. 200 e.
- 7 σχεδόν τι] Cp. Theaet. 143 a: Hipp. Ma. 282 e, 288 c, 295 d: Ion 534 d, 540 b. The use of σχεδόν in place of σχεδόν τι has been noted as one of the marks of Plato's later style. It is to be found in Ion 532 b: Clit. 408 c, 410 e, among other places, and in innumerable passages in the Laws.
- d 7 ἄκων εἰμί σοφός] 'I am an artist in spite of myself.'
- e 1 Ταντάλου χρήματα] Tantalus is mentioned in Crat. 395 d, e: Prot. 315 c: Gorg. 525 e, but this is the only allusion to his wealth. Cp. Meno 90 a τὰ Πολυκράτους χρήματα.
τούτων μὲν ἄδην] Cp. Charm. 153 d ἐπειδὴ δὲ τῶν τοιούτων ἄδην εἴχομεν, Rep. 341 c ἄδην, ἦν δ' ἐγώ, τῶν τοιούτων.
- 2 τρυφᾶν] 'to disdain labour.' Cp. Alc.¹ 114 a ἐπειδὴ δὲ τρυφᾶς. τρυφᾶν is used of the behaviour of any one who is spoilt by luxury or indulgence. Lach. 179 c: Meno 76 b.

- 3 συμπροθυμήσομαι] In Plato the word occurs here and in Lach. 200 d, e.
- 4 προαποκάμης] Only here in Plato.
εἰ οὐκ] Here we might certainly have expected μή. See note on Crito 46 c ἢ οὐ.
- 12 a 6 σύντεινε σαυτόν] Like our 'pull yourself together', but the metaphor is probably from stringing a lyre.
- 7 λέγω γὰρ δὴ] Not to be taken in connexion with the δ λέγω preceding. Socrates' contradiction of the poet is a fresh point intended to illustrate his question.
ὁ ποιητής] According to the Scholiast RS these lines are from the Cypria of Stasinus. The earliest instance of Homeric criticism which we possess is where Herodotus (ii. 117) proves that this poem could not have been by Homer.
- 9 [θ'] The dental, being followed by a vowel with the soft breathing, does not require to be aspirated. The aspiration seems to stand for the lost digamma.
τὸν ἔρξαντα] It seems safer to translate this 'the doer' than (with Adam) to suppose that the doctrine of creation was propounded so early as the Cypria. With the Greeks Zeus was from the first the father of Gods and men. But even in the Timaeus God is not in a strict sense a creator, but only an artificer (δημιουργός), who shapes the world out of pre-existent material.
ἐφύτευσεν] In Iliad xv. 134 :
αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεύσαι,
and in several passages of the Odyssey φυτεύειν means merely 'to cause', 'to bring about'. That may be the meaning here, not 'to beget', but apart from the context it is impossible to decide.
- b 2 εἴπω] Deliberative conjunctive. 'Am I to tell you?' = 'Shall I tell you?' Cp. οὕτω φῶμεν; in d 3 : Crito 48 d, 49 d.
- 5 καὶ νόσους καὶ πενίας] Arist. E. N. iii. 6 § 3 φοβούμεθα μὲν οὖν πάντα τὰ κακά, οἷον ἀδοξίαν πενίαν νόσον ἀφιλίαν θάνατον. Plato is much addicted to a rhetorical employment of the plural of abstract terms. See Crito 46 c note. For the plural of πενία cp. Lach. 191 d : Rep. 618 a, b πλούτοις . . . πενίαις . . . νόσοις . . . ὑγίαις. For πλοῦτοι, besides Rep. 618 b, see Alc.¹ 122 c : Gorg. 523 c : Rep. 495 a, 619 a.
- 10 πεφόβηται] For the pf. pass. thus used of a state of fear, like δέδια or δέδοικα, cp. Crat. 403 b ὅτι τε γάρ, ἐπειδὴν ἀπαξ τις ἡμῶν ἀποθάνη, αἰὲ ἐκεῖ ἐστίν, φοβοῦνται, καὶ ὅτι ἡ ψυχὴ γυμνὴ τοῦ σώματος παρ' ἐκείνον ἀπέρχεται, καὶ τοῦτο πεφόβηται, 404 e : Rep. 503 b, 387 b : Epp. 349 a.
- c 4 ἵνα μὲν . . . οὐ μέντοι] Among the substitutes for δέ after μὲν

one that is fairly frequent is μέντοι. See Apol. 38 d note. Cp Gorg. 473 d, e εὐδαιμονέστερος μὲν . . . ἀθλιώτερος μέντοι, 480 e ἄτοπα μὲν . . . τοῖς μέντοι ἔμπροσθεν ἴσως σοι ὁμολογεῖται: Hipp. Ma. 291 a πρέπει μὲν . . . οὐ μεντᾶν ἔγωγε κτλ.: Rep. 348 e λυσιτελεῖν μὲν . . . κακίαν μέντοι . . . εἶναι.

5 ἐπὶ πλείον] i. e. wider in extension, as applying to more things.

6 μόριον γὰρ κτλ.] This seems better taken as a statement than as a question. Fearing to be dogmatic, Socrates immediately turns it into a question in οὕτω φῶμεν κτλ. μόριον is a part in extension, which Cicero renders by *pars*.

d 5 τὸ μετὰ τοῦτο] 'the next step.' Often thus used of the logical consequence to which an induction or some train of reasoning has been leading up. See Crito 47 e note. Cp. Alc.² 144 d, Laws 641 d τὸ μετὰ τοῦτο, 644 d, Clit. 408 c τὸ μετὰ ταῦτα: Phaedo, 100 c τὰ ἐξῆς ἐκείνοις: Alc.² 145 a τὰ ἐπὶ τούτοις: Clit. 407 e τὸ ἐφεξῆς τούτω, 408 e τοῦντεῦθεν, 410 d τὸ ἐφεξῆς, e τὰ τούτοις ἐξῆς.

6 τὸ ποῖον μέρος] i. e. we must ascertain the differentia of the species 'holy' as compared with the genus 'just'. To prefix the article to an interrogative does not in any way alter the meaning. It is merely a more precise way of speaking. Cp. e 1. Aesch. P. V. 249 τὸ ποῖον εὐρῶν τῆσδε φάρμακον νόσου;

7 τῶν νυνδῆ] c 6.

9 σκαληνός . . . ἰσοσκελής] With the Greeks arithmetic and algebra arose out of geometry, and they bear to this day the marks of their origin, when we speak of 'square' and 'cube' numbers. An even number was called 'isosceles' as being divisible into two equal parts, and an odd number was called 'scalene'. Similarly, a number which had two equal factors was called 'square' (τετράγωνος, ἰσόπλευρος, ἰσομήκης, Theaet. 147 e: Rep. 546 c), while a number like 6 (= 3 × 2) was called 'oblong' (προμήκης).

13 a 1 σμικροῦ τινος κτλ.] Prot. 328 e πλὴν σμικρόν τί μοι ἐμποδᾶν, 329 b σμικροῦ τινος ἐνδεής εἰμι πάντ' ἔχειν: Eur. Hec. 835 ἐνός μοι μῦθος ἐνδεής ἔστι.

4 φαμεν] This word should not be translated. It is often used superfluously with λέγειν or some other verb of saying or asking, being generally thrown in parenthetically, e. g. Symp. 190 c λέγει ὅτι "Δοκῶ μοι" ἔφη "ἔχειν μηχανήν", 198 a εἰπεῖν . . . φάναι: Alc.² 147 c ὁ λέγων τὸν Μαργίτην πολλὰ μὲν ἐπίστασθαι, κακῶς δέ, φησί, πάντα ἠπίστατο, 149 b τάδε λέγει "Ἀμμων" φησὶν ἂν βούλεσθαι κτλ.: Meno 95 e εἰ δ' ἦν ποιητόν, φησί, καὶ ἔνθετον ἀνδρὶ νόημα, λέγει πως ὅτι κτλ.: Laws 692 d ἀλλὰ ὁ φημι αἰσχροὺς τότ' εἶναι, τότε λέγω. The usage is not confined to Plato. Cp. Hdt. v. 50 λέγει . . . φάς, Arist. E. E. i. 5 § 7 ἀποκρίνασθαι . . . φάναι.

- b 2 βοηλατική] Used by Plato only here and in c 1.
- e 10 τί ποτέ ἐστὶν ἐκεῖνο τὸ πάγκαλον ἔργον] If Euthyphro could have answered this question, he would indeed have thrown light upon religion. Man, we are often told to-day, is a fellow-worker with God. Yes, but in the production of what effect? 'Of many fine ones,' is still the only answer. Each man has to judge for himself what is that fine effect towards the achievement of which it is his mission to co-operate.
- a 10 ἐργασίας] 'business,' a wider term than ἀπεργασία, 'production.'
- b 9 ἀλλὰ γάρ] 'but indeed' or 'but the fact is' generally gives the force of these particles. See Apol. 19 c note. Cp. 6 d 6, 9 c 2: Symp. 199 a: Phdr. 228 a: Alc¹ 124 b: Euthd. 305 a: Meno 92 c, 94 d, e: Hipp. Ma. 291 e, 295 c, 300 c, 301 b: Ion 541 e: Laws 636 a, 655 a.
- c 1 δῆλος εἶ] sc. οὐ πρόθυμος ὢν.
ἐπ' αὐτῷ] 'just on the point.'
- 3 ἐμεμαθήκη] Attic plpf. Cp. Apol. 22 d συνήδη, ἦδη, 31 e ἀπολώλη, ὠφελήκη, 36 a ἀπεπεφεύγη: Prot. 335 d ἀνειστήκη: Rep. 328 c, 336 d ἐωράκη, 329 b ἐπεπόνθη.
νῦν δέ . . . ὁσιότητα] The punctuation in this passage is perplexing. There seem to be three ways of taking the words, with none of which it suits—
- (1) 'But now—as the suitor must needs follow the sued wherever the latter leads—what is it again which you say that the holy and holiness are?' In this case the δῆ gives a tone of impatience to the question.
- (2) 'But now (not so), for the suitor must needs follow the sued wherever the latter leads. What then do you say again that the holy and holiness are?' The sense is against this rendering, as γάρ ought to give a reason for the suppressed clause, which it does not.
- (3) 'But now it is necessary indeed for the suitor to follow the sued wherever the latter leads. What then do you say again that the holy and holiness are?'
- 5 ἐπιστήμην τινά] With reference to the words of Euthyphro in 14 b 2-4. This definition, which falls in with the Platonic equation of virtue with knowledge, was taken up by the Stoics. Diog. Laert. vii. § 119 εἶναι τε τὴν εὐσέβειαν ἐπιστήμην θεῶν θεραπείας. In substance it comes from Socrates, Xen. Mem. iv. 6 § 4 ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν ἡμῖν εὐσεβῆς ὠρισμένος εἴη.
- 8 τὸ θύειν δωρεῖσθαι] Cp. Arist. E. N. iv. 2 § 15 τὰ δὲ δῶρα τοῖς ἀναθήμασιν ἔχει τι ὅμοιον.
- d 4 ἐπιθυμητής] Cp. Symp. 203 d φρονήσεως ἐπιθυμητής: Rep. 475 b οὐκοῦν καὶ τὸν φιλόσοφον σοφίας φήσομεν ἐπιθυμητὴν εἶναι. As a

technical term in moral philosophy ἐπιθυμία was afterwards restricted by Aristotle to the desire for pleasure.

- d 5 χαμαὶ πεσεῖται] Mr. Graves quotes 1 Sam. iii. 19 'and the Lord was with him, and did let none of his words fall to the ground'. It appears from the Scholiast RS that the saying was proverbial.
- 7 αὐτοὺς . . . ἐκείνοις] For the different pronouns referring to the same persons cp. line 10 and 15 a 4. In each case a stress is added by the change from the personal to the demonstrative pronoun. Phaedo 111 b: Prot. 310 d ἂν αὐτῷ διδώσῃ ἀργύριον καὶ πείθῃς ἐκείνον, 318 c ἀκούσας ἐκείνου . . . ἐπ' ἀνέροιτο αὐτόν. Changes of pronoun which appear more arbitrary will be found in Eur. Med. 1046, 1296; Hipp. 195.
- e 10 ὠφελία] Another way of writing ὠφέλεια.
- 11 ἃ μὲν γὰρ διδόασιν παντὶ δῆλον] 'for what they give is a thing plain to every one.'
- 15 a 1 οὐδὲν γὰρ ἡμῖν κτλ.] The Scholiast O notes the resemblance to St. James i. 17.
- 9 τιμῇ] When Aristotle is proving that honour is the highest of external goods, the first reason which he adduces is that it is the only good which we assign to the Gods (E. N. iv. 3 § 10).
- 10 ἄρτι.] With reference to κεχαρισμένον in 14 b 1.
- b 1 κεχαρισμένον] There is a subtle ambiguity about this word. The argument requires it to mean 'the outcome of gratitude on our part', whereas Euthyphro takes it to mean 'grateful to the Gods', which comes to much the same thing as 'dear' to them, so that to distinguish the two seems to him a useless refinement.
- c 12 ἀποδειλιάσω] Often thus used of the shirking of mental labour. Cp. Rep. 535 b πολὺ γὰρ τοι μᾶλλον ἀποδειλιῶσι ψυχαὶ ἐν ἰσχυροῖς μαθήμασιν ἢ ἐν γυμνασίοις.
- d 3 ὁ Πρωτεύς] *Proteus ille*. The 'unerring old man of the sea' had to be tightly grasped, else he would elude one in some evasive form, instead of staying to reveal the truth. See Hom. Od. iv. 384-570; Verg. Georg. iv. 387-452.
- 5 οὐκ ἔστιν ὅπως] 'it is impossible that.'
- 6 διωκάθειν] This form is used by Plato also in Gorg. 483 a, Rep. 375 a. It does not differ in meaning from διώκειν. Cp. ὑπείκαθοιμι, Apol. 32 a.
- 7 τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν] 'you would have feared the Gods (too much) to expose yourself to the risk.'
- 16 a 3 βιωσοίμην] Depending upon ἦν εἶχον ὡς. Except for the love of vividness we should have had ἀπαλλαξοίμην before. It is possible, however, to take βιωσοίμην after ἐνδειξάμενος ἐκείνῳ ὅτι as conveying promise that Socrates would amend his evil ways.

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